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A

NARRATIVE

OF THE

Holy Life, and Happy Death

OF

That very Reverend, Faithful and Zealous man of God, and Miniſter of the Goſpel of Jeſus Chriſt,

Mr. JOHN ANGIER,

Many years Paſtor of the Church of Chriſt at *Denton*, near *Mancheſter* in *Lancaſhire*.

Wherein are related many Paſſages that concern his Birth, Education, his entrance into the Miniſtry, diſcharge of his Truſt therein, and his Death.

Likewiſe

A Collection of his Experiences for many Years, Application of Scriptures, Anſwers to Caſes of Conſcience, his dying Speeches, grave Sayings, *&c.*

Publiſhed for the good of the Church.

Phil. 3. 17. *Brethren, be followers together of me, and mark them which walk ſo, as ye have me for an enſample.*

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The

PREFACE.

IT is recorded of Shuſhan *the chief City of* Perſia, *That it was ſtored with abundance of choice lilies, and from them it had it's name: there alſo was great plenty of Gold, for* Alexander *the great, found fifty thouſand Talents of Gold, yea it is ſaid that the ſtones thereof were cemented with Gold: thus* Solomon *deſcribes the Churches belly to be an* heap of wheat, ſet about with lilies; *yet* Song. 7.2
theſe Lilies are often among thorns. Canna- Song. 2.2.
nites *may be too near Neighbours to* Iſraelites *to prick them; Gods Lilies are an Ornament to the World, his Gold is the Worlds muniment; and if theſe lively ſtones in the City of God, be cemented with the Gold of Divine Grace, the proudeſt Enemies can never batter the impregnable Walls of this City:* God is in the midſt Pſa. 46. 5.
of her; ſhe ſhall not be moved: God ſhall help her, and that right early. *Heb.* when the morning appeareth; *no ſuch rampart as the Divine Power.* God is known in her palaces Pſa. 48. 3.

for a refuge: *yet Unity is an excellent barricado against a common adversary*; Jerusalem is builded as a city, that is compacted together: *Godly Ministers are also stiled* the chariots and horsemen of Israel; *these are the* watchmen of the City, *that give warning of danger, intercede with the Lord; and doubtless the Church of God must needs receive great detriment by the removal of such worthies. It is a saying of the Jewish Rabbins,* Quando luminaria patiuntur Eclipsin, matum est signum mundo, *when the heavenly luminaries are eclipsed, it's a dreadful presage of approaching evil to this lower world: it is true, when the Moon is Eclips'd, it is still bright and radiant heavnwards, but the Earth wants the benefit of its light; even so these Glorious Stars of the first magnitude are visible and much brighter, in their heavenly orb where they are now fixed; but alas, this dungeon-world below is the darker for their withdrawing: what will become of the Ship when such skilfull Pilots are knockt off? may we not fear the building totters when such strong Pillers are gone? what have we left to secure us from the incursions of divine wrath and humane rage, when such stakes are pulled out of the Hedg? who shall keep us from putrifying and stinking above ground, when the Salt of the earth is taken away? Whether this be a causeless complaint, I leave to intelligent observers to enquire and bring in their impartial verdict: let the records of the last 20 or 30 years be*

Psa. 122. 3.

searched

ſearched, and produced; and our Catalogue of Worthy Divines that are gone to their Fathers, and have their mouths ſtopped with duſt, will be found exceeding large and long: I ſpeak not of a Party, but of ſeveral Perſwaſions; and if we extend our inqueſt through England, *how would it ſwell our liſts? much more if we go back 50 or 60 years, within the memory of ſome yet living.*

But I ſhall confine my enumeration to the Ancient County-palatine of Lancaſter, *where God hath pitched His Tabernacle and it's no ſmall matter of admiration to conſider the ſtrange medley of Papiſts and Proteſtants, in that little tract of land ſo popiſh in one part of it, as it was accounted in Queen* Elizabeth's *days, that it was judged fit to appoint Salaries for itinerant preachers to ſupply vacancies; yet in another part of it, ſo well watered with fructifying ſhowers of Gods holy word, that it may ſeem to be the Garden of* Eden, *a* Goſhen, *a Valley of viſion: many holy Miniſters and zealous Chriſtians were born there, they lived, laboured, dyed and have laid their bones, eſpecially on the Southeaſt-ſide of that County, called* Salford-hundred; *and it hath been the obſervation of ſome that where any holy Martyrs were born, or died, there Religion hath moſt flouriſhed; and Mr.* Fox *tells us, that Mr.* George Marſh, *a Miniſter, was born in* Deanpariſh, *near* Bolton *in* Lancaſhire, *where he Preached, and writ ſeveral Letters to* Man- *Acts and Mon. fol.* 1561. 1570.

chester *and other places, and persons of names commonly known in these parts, as* Crampton, Leiver, Fogge, Bradshaw, *&c. and Mr.* ibid. fol. 1603. 1624. John Bradford, *that holy Man of God, and Martyr for Christ, was born at* Manchester, *in the same County, who also writ excellent Lettrs to his Mother, Brethren, Sisters, and others at* Manchester, *or* Blakely, *&c. certainly as they writ usefull Letters (yet extant) to, so they pray'd for their native Country, and God heard them, yea the sweet perfume of the irholy examples, and courageous death, left behind them some blessed seeds, which by the blessing of God have* taken deep root downwards, and have brought forth fruit upwards to this very day; Sanguine Martyrum rigatur Ecclesia, saith Luther; *thus the Blood of the Martyrs proves excellent compost, and overflowing Channels of waters to make the Church fruitful: so that successively the Church in those parts hath been blessed with famous Ministers, and gracious Christians, whose praise is in the Churches of Christ: vulgar fame hath handed some downwards, and our personal knowledg of other famous men, of later date, sufficiently demonstrates this; and though it be exentrick to my present design to give them their due character, yet because the* memory of the just is blessed, *and that I may give occasion to others to blazon their memorials to succeeding generations; I shall mention some worthy Ministers that lived to God, and slept in the Lord,*

before

before the preſent diſpenſation. As famous Mr. Rothwel, *whoſe life is writ by Mr.* Clark *of* Cockey, *Mr.* Midgtrys, *Father and Son, Vicars of* Rochdale, *Mr.* Goſnal *of* Bolton, *Mr.* Born *of* Mancheſter, *Mr.* Walker, *Mr.* Hollinworth *of* Mancheſter, *Mr.* Jee, *Father & Son, Mr.* Horrocks *of* Dean, *Mr.* William Rathband *of* Cockey, *Mr.* Storer *of* Stockport, *Mr.* Marſden *of* Middleton, *Mr.* Johnſon *of* Ellinbrook, *Mr.* Thomas Paget *of* Stockport, *Mr.* Herl *of* Winnick, *Mr.* Broxholin *of* Denten, *Mr.* Norman, *Mr.* Barnet, *Mr.* Andrew Lathum, *Mr.* William Ault, *Mr.* Tobias Furneſſe, *all three of* Bury. *Mr.* William Meek *of* Salford, *Mr.* Gellibrand *of* Warrington, *Mr.* Johnſon *of* Halſall, *Mr.* Williamſon *of* Hindly, *&c. and many more, that at preſent come not to memory, but were famous in their generations, and did God much faithful Service.*

As for thoſe Miniſters that have died under a ſentence of civil death, by the Act of Uniformity commencing Aug. 24. 1662. *I hope I may without offence mention them, and I ſhall but mention them, without giving any diſcriminating character of them, many of which ſhould not be mentioned without ſome marks of honour; but my paper-room, or the ſtate of things permit it not at preſent; poſſibly ſome exact hand may draw their Pictures, if it be judged convenient, only I ſhall hint their names, and the years of their death.*

1 *Mr.* Paul Lathum *of* Standiſh *died* 1663.
2 *Mr.* Samuel Ealton *of* Stockport, 1664.
3 *Mr.* Welch *of* Chorley *died* 1665.
4 *Mr.* Hiet *of* Croſtone *about*, 1664.
5 *Mr.* Walton *of* Harwich, 1664.
6 *Mr.* Harriſon *of* Lun. 1664.
7 *Mr.* Lee *of* Gorton Chappel, 1664.
8 *Mr.* Iſaac Ambroſe *of* Garſtang, 1665.
9 *Mr.* Jonathan Scotfield *of* Duggals, 1667.
10 *Mr.* Woods *of* Aſhton *Town*, *of* A. 1668
11 *Mr.* Harriſon *of* Aſhton *Underline*, 1669.
12 *Mr.* John Fogge *of* Liverpool, 1670.
13 *Mr.* Robert Park *of* Bolton, 1669.
14 *Mr.* George Thomaſſon, 1672.
15 *Mr.* Smith *of* Longridge, 1672.
16 *Mr.* Robert Bath *of* Rochdal, 1674.
17 *Mr.* Jones *of* Eccles, 1674.
18 *Mr.* Cambleford, 1676.
19 *Mr.* John Angier *of* Denton, 1677.
20 *Mr.* Nathanael Heywood *of* Ormſkirk, 1677.
21 *Mr.* Pyke *of* Ratcliff, 1676.
22 *Mr.* Richard Holbrook *of* Salford, 1676.
23 *Mr.* Thomas Holland *of* Kingley, 1675.
24 *Mr.* Atkinſon *of* Ellel, 1677.
25 *Mr.* Whitehead, 1678.
26 *Mr.* Yates *of* Warrington, 1678.

27 *Mr.*

27 *Mr.* Newton *of* Revington, 1682.

28 *Mr.* Thomas Gregge *of St.* Hellins. 1681.

29 *Mr* John Jolly, 1682.

30 (*I think I may add*), *Dr.* Marſhall *of* Lancaſter, *though I am not certain whether he was turned out by that Act, or when he died, and if I miſtake the year of the deaths of ſome others before-mentioned, the Reader muſt pardon it, becauſe my diſtance from them, or want of obſervation, or information, hath rendered it almoſt impoſſible to be exact.*

Mr. *Lampet* near *Karknet* Sands I am ſure was *N. C.* Miniſter, and died I hear about 1677.

But oh what a ſad riddance is made of theſe good men! how much precious blood hath been loſt this laſt twenty years! no wonder if we grow weak! certainly Jacobs face waxeth pale, and *the trees in* Lebanon are grown ſo few *that a* Child may count them: *the old ſtock is almoſt worn out, and are not ſome glad of it, and think to wear away the Saints of the Moſt High. The remainder of the Nonconformiſts in that County that ſurvive, will not amount to the number of the deceaſes; and it's well if half the number of either ſpring up in their rooms; and how long will it be before that young plants ſpring up to the ſolidity and maturity of thoſe ancient trees! the* ſtrong rods are broken and withered, the fire hath conſumed them; And now ſhe is planted in the wilderneſs, in a dry and thirſty ground, and ſhe hath few ſtrong rods for Spiritual feeding and ruling: this is a lamentation, and ſhall be for a lamentation:

Ezek. 19. 12, 13, 14.

tation: *tis true they that are gone are transplanted into a better ſoil, but the Church-militant, paſſant, patient, here below, is left deſolate. Oh, when ſhall* Aarons *Rod bud again, and* bring forth buds, and bloom bloſſomes, and yeild Almonds; *God hath a way to bring forth, and bring up theſe* Flores Sacerdotales, *as the* Jews *called the children of the Prieſts, theſe flowers and plants of the Miniſtry, and make them fruitful; the Lord prepare room for them, and plant them in the houſe of God; he* hath the reſidue of the Spirit, *and it may be will double the ſpirit of old* Elijah *upon young* Eliſha's. Plynie *reports of the pomcitron, that goodly tree, that beareth apples at all times, ſome falling off, ſome ripe, ſome budding forth; thus is the Church, which God will ſtill maintain, & hold the Stars in his Right Hand, and be with both to the end of the World: and though God left the immediate to wither, yet he ſeems to be watering the remote branches of this worthy Man of God; and gives early hopes of future uſefulneſs in their generations. May I take this occaſion to drop ſomething on theſe young plants, and people ſurviving.*

1. *You that are like to ſucceed this old ſtock of Preachers, worn or wearing out, look to your planting into Chriſt, let your own Souls be duely built upon the right foundation; preſume not to be Miniſters before you be Chriſtians; get experience of divine truths*

in

in your own Souls, and tranſcribe them in your dayly practice: Believe, repent, obey, your ſelves, or you will teach theſe things ſorrily and unconcernedly; what ever your gifts be, ſee you have ſincere grace, and dedicate your all to God; you ſerve an holy God, Chriſt, you preach an holy Goſpel, you have before you holy examples, be you alſo holy in every change, in all conditions, Aarons *ornaments ſignified nothing, if* Holineſs to the Lord *was not writ upon his forehead in a plate of Gold:* Exod. 28. 36. *if you had profound Wit and Learning, tenacious Memories, brave Elocution, that you could ſpeak* with tongues of Men and Angels, *all is of no worth without Grace within, and univerſal ſanctity; one allowed ſin will worm-eat the goodlieſt trees, and blaſt the pleaſanteſt fruits; ſome Miniſters are eminent for one rare gift, others for other accompliſhments; all have ſome, few have all; ſome modeſt young men look upon themſelves as much behind others, are apt to be diſcouraged; my advice to ſuch is, to make up that defect in diligence, holineſs, and in faithfulneſs; what Nature or Art denies, get a ſupply by Grace, Grace within, vigorouſly exerciſed, the aſſiſting grace of God fetched in by faith and prayer; Be faithful to what you have, if you cannot attain to much: that's a brave ſaying of* Luthers, *and ſhall be my motto,* Cupio ego inveniri Chriſti & Eccleſiæ fidelis, ſi prudens eſſe non potuerim Miniſter: *I deſire to be found a faithful*

Miniſter

Miniſter of Chriſt and his Church, if I cannot be prudent or skilful: Let not weakneſs of parts diſcourage you; ſome ordinary men of low gifts, may honour God more than ſome famous learned Doctors: Be induſtrious in your Studies, daily improve your talents; you have more helps than your predeceſſors; give not occaſion of the complaint of that Hebrew Rabbi, *that the Father had Plow'd, Sown, Reaped, Fanned the Wheat, ſet Bread on the Table, but the Children have not a mouth to eat it: the greateſt Parts may ruſt away by idleneſs; but meaneſt grow bright and uſeful by diligent improvement; the diligent hand with Gods bleſſing makes rich; but be ſure you keep humble, deſpiſe not, but reverence your forefathers; if you exceed them in advancement of Learning in ſome points, its well if you fall not below them in real worth, as to the power of Godineſs: Read their lives in Mr.* Clarks *Collections, (eſpecially this laſt Volume Printed ſince his Death) and be aſhamed of your ſelves, and provoked to a holy Emulation in true Piety and Zeal: get into a corner, and tremble to ſee your ſelves thus outſtript, and implore more Grace from Heaven.*

2. *As for the people eſpecially, this Reverend many hearers. I might take this opportunity to ſay much, but want room; It becomes you to reflect on your loſs, and your ſins the procuring cauſe thereof, and what*

good

good you have got by such an holy mans Converse and Ministry, and whether you shall see his face in the next World with comfort: I must tell you, 'tis no small evil to lose a godly Minister, an holy, laborious, weeping, wrestling man of God, is a great blessing, and his room is not only empty, but filled with sad effects, when he is gone; instances are obvious and numerous: Your fresh experience too sadly confirms it: Oh, remember the truths delivered, the example presented, and prayers filed of this holy man; and let none of you dare to live in a contrariety thereto, or affront thereof, that his forty years labours should come in as a witness against you at the last day: Wo, wo, ten thousand times wo, to Mr. Angiers *graceless hearers; you had better have lived in* India, *or the darkest corner of this Land: Hell from Heaven destroyed* Sodom, *sending the Inhabitants into Hell, and left the place a stinking Lake; but our Lord, (who is truth it self) declares it more tollerable for* Sodom *and* Gomorrah *in the day of Judgment, than for the Gospel-slighters: You had the Gospel at an easie rate many years, but you cannot perish at an easie rate, your thrusting down from such high Priviledges into that Dungeon, will much resemble the fallen Angels expulsion from the highest Heaven to the lowest Hell.*

Mat. 10. 14. 15. C. 11. 24.

I have but a word to say concerning this Discourse, the Life of this holy Man of God.

I confeſs many diſcouragements lay in the way of this undertaking, not fit now to be named; the main was That we were not capable of doing any thing worthy of him, and it's better do nothing at all, than not to purpoſe, to anſwer the fame of him, or expectations concerning him; but my Anſwer is, that of the Poet Lucan.

Quod ſi digna tuâ minus eſt mea pagina laude,
at voluiſſe ſat eſt.

And, difficilium facilis eſt venia: *If I am not able to make a Fine portraiture of all the Features, it may be this rough draught, may exceed ſome of our attainments, and excite us to imitation, and may ſome way tend to the glory of our great Maſter, and then I have my end. If any ſay its poorly done, and might have been done better, I confeſs it, and let them contribute ſomething to mend it; but this is the beſt we can find, according to our Information; and if we cannot bring a Lamb, our two* Turtle-Doves *may be accepted both by God and man. Let the Infinite, Omnipotent, faithful God, put in labourers into the Harveſt, ſupply Vacancies, ſecond his Servants labours with his bleſſing, and continue his Church, Miniſtry, and Preſence with theſe Nations to the end of the World.*

Amen.

A Narrative of the Life and Death of Mr. John Angier, *Miniſter of the Goſpel at* Denton.

MR. *John Angier* was Born at *Dedham* in *Eſſex*, of Pious Parents, and was Baptized there, *October* 8*th.* 1605. He was carefully Inſtructed by his Parents be-times, in the Principles of Religion, Educated in School-learning in the ſame place, being apt and capable, and from his Childhood much inclined to his Book, and very deſirous to be trained up for the Miniſtry, which he made his early and earneſt choice, as appears by this remarkable ſtory, which I have heard confidently reported by credible perſons. It is this: As this *John*, (who was the firſt-born Son, named after his Father) with his three Brethren, *Bezaleel*, *Samuel*, and *Edmund*, were coming from School to their Fathers houſe, there fell

fell a ſhower of Rain; they all run under a Tree in an Hedg for a ſhelter; they ſtanding there ſeeing it Rain apace, begun to make their ſeveral wiſhes; one wiſhed it would Rain Learning, another Wool, another Money, and another Plumbs; thus pleaſing themſelves with their juvenile fancies; which options manifeſted their different Inclinations, and became prophetick preſages of their future diſpoſals: For behold, a Neigbour overhearing them, acquainted their Father, who calling them to him, examined them one by one, ſaying *John*, what did you wiſh it might Rain ſuch a time in ſuch a place? He was at preſent ſomething abaſhed, and loath to Anſwer, but being further urged, Said, *Sir*, I wiſht it would Rain Learning: Why, ſaid his Father, what Profeſſion wouldſt thou be of? he Anſwered, I would be a Preacher. Come *Beza*. ſaid the Father, what didſt thou wiſh it would Rain? he anſwered Wool, Why ſaid he, what Calling wouldſt thou chuſe? he anſwered, I would be of your Calling, a Clothier: *Samuel*, ſaid the Father, what hadſt thou a mind it ſhould Rain? He anſwered Money, for I have a mind to be a Merchant: And laſtly, calling *Edmund*, demanding the ſame, he anſwered that he deſired it might Rain Plumbs, for he would chuſe to be a *Grocer*: The Father being an intelligent conſiderate man, thus obſerving

ving every ones genius; and being furniſhed with a competent eſtate, ſuited to them Callings according to their wiſhes; *Bezaleel* was a rich Clothier in *Dedham*, a gracious man; he died *October* 30. 1678. *Samuel* the Third Son, being brought up a Merchant, lived in good repute in *Holland* beyond Sea, and there died, in *March* 166⅘. *Edmund* the youngeſt being bound Apprentice to a Grocer, went into *New-England*, and is the only ſurvivor, hath many years kept a Grocers Shop in *Cambridg* there, and I ſuppoſe is living at the writing hereof.

But to retun to the Eldeſt Son *John*, the ſubject of this diſcourſe. Being trained up a Scholar, proved a notable inſtrument of Glory to God, and good to ſouls in his generation. And thus they all anſwered the ends of their education, and had good ſucceſs; a good *Item* to Parents in diſpoſing their children to Callings, rather to conſult their Childrens capacities and inclinations, than their own humours and conveniencies; things do always beſt when voluntarily choſen; when the ſtream of natural affections runs to the channel of an adapted Vocation, it bears down all oppoſitions, and attains the deſired Port of a ſutable ſucceſs in the moſt arduous enterpriſes; hence Dr. *Harris* ſaith, he never attemtped any thing within the verge of his Calling, though it ſeemed difficult in the entrance,

but with Gods bleſſing on his induſtrious proſecution, he found it feaſible and facile; but, *nil invitâ Minervâ*, that which is attempted againſt heart, or without an adequate capacity, goes on heavily, and ſeldom renders the profeſſor of his Calling fit to manage it to purpoſe, or arrive at any eminency in it, becauſe it goeth againſt the grain; wiſely therefore did the *Athenians*, who brought their youth into a place where the Utenſils for all Callings were laid up, that making their choice thereof, each might have the Calling he had thereby choſen.

And as his proficiency at School was according to his time, ſo divine grace did betimes begin to reach and touch the heart of this our young *Timothy*, *who from a child had known the holy Scriptures*; for at Twelve years of age the Lord dealt with his conſcience, by ſome rays of illumination, and darts of conviction, which more effectually were faſtened in him by Mr. *Rogers* Miniſtry after his fathers death; but from his firſt conviction he had much trouble upon his ſpirit, which he kept much to himſelf, and often retired into a corner, being aſhamed that any one ſhould know of his heart-grief: his Mother being a choice and gracious Chriſtian, often ſpake to him of Soul concerns, wept and prayed much for him. At a competent age his Father ſent him to the Univerſity of *Cambridg*; he was admitted

2 *Tim.* 3. 15.

ted in *Immanuel* Colledge, where notwithſtanding his pious education, and hopeful impreſſions, before mentioned, he fell off to vain companie, and looſe practices, (ſee the ſlipperineſs of youth!) to the great grief of his parents, and his own preſent guilt, and after bitterneſs in the review. There he continued, and commenced Batchellor in Arts before his fathers death; who being ſick, ſent for this his ſon to come home from *Cambridg*, but he came ſo late, that in the afternoon, as he approached towards *Dedham*, he met the people going from his fathers Funeral, which had a very deep impreſſion upon him. God took hold of this occaſion more effectually to awaken his conſcience, and Alarum him to his duty.

Mr. *Angier* was kept a ſeaſon at his mothers houſe, followed his ſtudies, attended on Mr. *Rogers* Miniſtrie; this Mr. *John Rogers* of *Dedham* was a mirrour and miracle of zeal and ſucceſs in his Miniſterial labours; it was wont to be ſaid, Come let's go to *Dedham* to get a little fire: he was Lecturer there, and preached once on Lordsday, and a Lecture on the *Tueſday*, to which multitudes of people flock'd from the parts adjacent; and his plain preaching was bleſſed with a large Harveſt; however ſome expreſſions and geſtures he uſed, would now ſeem indecent; yet the gravity of the man, and general reverence people had for him, render-

ed them not only not offensive, but sometimes very effectual; his taking hold with both hands at one time of the supporters of the Canopy over the Pulpit, and roaring hideously, to represent the torments of the damned, had an awakening force attending it. Mr. *Thomas Goodwin*, after Dr. *Goodwin*, when he was a Fellow in Cambridg, and an eminent Preacher, much followed and honoured, occasionally hearing Mr. *Rogers*, fell under such convictions, that he after professed, that he lookt on himself neither as a Christian, nor a Preacher; one passage Mr. *Angier* hath oft mentioned, That Mr. *Rogers* being called to Preach a Marriage Sermon, I think insisted on the Wedding garment; God did so set in with the word, that the Marriage-Solemnity was turned into bitter mourning, so that all the Ministers that were at the Marriage were imployed in comforting, or advising, consciences awakened by that Sermon. Oh Blessed espousals betwixt Christ and Souls, such sorrow was better than carnal Laughter, and laid a solid foundation of Spiritual joy. A Gentlewoman that Travelled ten Miles to hear plain and powerful Mr. *Rogers*, being in great troubles of conscience, desired some conference with him; and after she had related her condition, telling long and sad stories of her bad heart, sad state, Gods wrath due to her, danger of dropping into Hell,

Hell, *&c.* the good old man, hearing all this, at laſt ſtarted up, and fetched ſome friſks on the floor, and cried out, God be thanked, God be thanked; the Gentlewoman thought the old man mad, and was ſtrangely ſurpriſed to ſee him rejoyce in her ſorrow; But he knew what he ſaid, and rejoyced in that ſorrow, that was the ſeed-plot of ſo bleſſed an harveſt; for that Gentlewoman proved an eminent Saint, and a lovely Conſort in exile and tribulation to a very holy and eminent Miniſter of Chriſt, as her own ſiſter hath told me.

Mr. *Angiers* manner was, when he attended Mr. *Rogers* Lecture, after Sermon, when others ſtaid, diſcourſed, diſpatched buſineſs, he for his part went home to his chamber, meditated, prayed, work'd the Sermon upon his heart for about an hour, and thereby imprinted it ſo laſtingly upon his memory, that he never forgot many paſſages; and by that time the family got home, he was ready to take his dinner with them.

He lived a ſeaſon at Mr. *Rogers* houſe, who ſometimes put him upon praying in the family, which he performed with ſo much experience, humility, and tenderneſs, that Mr. *Rogers* would often commend him, and ſay to his friends, this Mr. *Angier* will make a choice man in his generation. Another ſeaſon he was with one Mr. *Witham*, whom

I oft heard him commend as a great Scholar, and a witty man, of pregnant part, though not ſo ſucceſsful in his Miniſtry, as a neighbour Miniſter of far meaner abilities; one being askt the reaſon, anſwered, there was too many for God to work by; I know ſome ſay it was Mr. *Hookers* expreſſion of the famous Mr. *Richardſon* on the ſame account; but I think I have heard it of the aforeſaid Mr. *Witham:* alluding
Judg. 7. 2. to *Gideons* firſt Army, of which God ſaid, The People that are with thee, are too many for me to give the *Midianites* into their hands; but to whomſoever it was applied, the leſſon is uſeful, to convince us of the Lords Soveraignty in owning or diſowning perſons Miniſtry; and his Wiſdom, leſt too much ſhould be aſcribed to man, and God ſhould loſe his Glory.

After this, his dear Mother being tender of her ſons ſpiritual good, conſulted with her Chriſtian friends, how to diſpoſe of him; ſhe was one of a thouſand for grace, holineſs, charity; one paſſage I ſhall make bold to inſert, which he often mentioned, That ſhe would have been diſpleaſed, if ſhe had not been called upon for any work of Charity, ſaying, ſhe would not have her hand out of a good work. Oh, the prayers and tears ſhe poured out for all her Children, eſpecially for this her ſon, not only becauſe he was her firſt-born,

but

but chiefly becauſe he was devoted to Gods ſpecial work in the Miniſtry, and becauſe of his former backſlidings, and her jealouſy of him for the future; upon conſultation with friends, and begging of advice from God, ſhe being afraid to ſend him again to *Cambridg*, reſolved to ſend him to Mr. *John Cotton*, at *Boſton* in *Lincolnſhire*, where he was Tabled; he ſtudied, and ſometime Preached; there he contracted an intimate friendſhip with thoſe three great Divines, Dr. *Tuckney*, Dr. *Hill*, and Dr. *Winter*; Mr. *Anthony Tuckney* was Fellow of *Immanuel*, and ſo continued a good while, till he was called to be Vicar of *Boſton*; he was a ſerious, ſetled good man before he went to *Boſton*, afterwards Maſter of *Immauuel*, and after that of St. *Johns* in *Cambridg*. And for Mr. *Thomas Hill*, Dr. *Preſton*, when Mr. *Hill* was Batchelour in Arts, intending to make him Fellow, ſent him to Mr. *Cotton* for ſome time, and when he returned thence, choſe him Fellow, deſigning his ſetled ſeriouſneſs in Religion, before his Election; for which he thought Mr. *Cottons* family might be a likely means, and ſo it proved: afterwards Dr. *Hill* was Maſter of *Trinity-Colledge* in *Cambridg*, and Dr. *Winter* Maſter of *Trinity-Colledge* near *Dublin* in *Ireland*; all famous Lights in the Church of God; Mr. *Angier* ſurviving them all.

And by the way it will not be thought impertinent to digreſſe a little, in giving a few hints concerning Mr. *Cotton*, that Reverend and Worthy Man, though his life was at large written by a *New-England* Miniſter, and Mr. *Samuel Clark* after made ſome Collections out of it: yet ſome things Mr. *Angier* hath occaſionally mentioned of him to ſome of his Brethren. Though Mr. *Cotton* was an excellent Textman, yet he would never deliver his judgment concerning the ſence of a Scripture, till he had firſt conſulted both the Original and Context; an excellent pattern: Mr. *Angier* hath ſometimes related to his intimate friends, that Mr. *Cotton* never went into his Study when called out on any occaſion, but he began his Studies again with Prayer.

A Reverend Miniſter ſaith, he Travelled with Mr. *Angier* when it hath Rained ſmartly; and he told him he had Travelled ſo with Mr. *Cotton*, and he hath asked him what uſe he would make of ſuch a Providence? he ſaid he took every one of thoſe drops as his Fathers Rod; and he uſed to conſider his call, and to mind his work the more: this brings to my thoughts, a paſſage he oft told me of Mr. *Rogers* comparing a good conſcience to a good Wife; if a man ride in a ſtorm and be ill wet, he will comfort himſelf, and ſay, When I come home I have a good Wife,

Wife, will make much of me, and bid me welcome home; ſo a good conſcience will make much of one after a difficult journey, and foul Way and Weather in a perſecuting boyſterous World: and I was Travelling in *Cheſhire* with Mr. *Angier*, where the way was exceeding Deep and Foul; he told me what Mr. *Cotton* uſed to ſay in that reſpect concerning the ſtate of good Souls; You in this level Countrey, ſaith he, *i. e.* in *Lincolnſhire*, in ſummer-time, when the ways are Fair and Dry, are apt to think and ſay, Surely this way will never be Foul aud Dirty again; and in the Winter you think, when the ways are Deep and Unpaſſable, it's impoſſible that theſe waies ſhould be dry again, or duſty; juſt ſo when God ſhines on the believers Soul with the Light of his countenance, he is apt to ſay, My *mountain ſtands ſo ſtrong I ſhall never be moved*; but God *hides his face, then he is troubled*: when God is withdrawn, oh, ſaith the Chriſtan, it will never be otherwiſe; but he lives to ſee things changed, the Sun breaks out from under a Cloud, and the black Clouds diſperſed, and ſo his ſtate comfortably cleared. Again Mr. *Cotton* obſerved, that God made all turns in the world for comfort or correction to his own people, modelled all things to their condition and neceſſities.

Thus

Thus much for the digreſſion concerning Mr. *Cotton*, which is not impertinent. To return to Mr. *Angier*, whom we left at *Boſton* with Mr. *Cotton*, where his converſation was as became the Goſpel, onely then and afterwards he had many thoughts of heart concerning the work of converſion upon his Soul, from what time he muſt date it, whether before his falls at the Univerſity, or after: This caſe of conſcience he opened to an eminent Divine (Mr. *White*) with the circumſtances of both, reaſons and aggravations of his ſins; yet that pious man gave him incouragement, (yet ſpoke it with ſome confidence) that he was perſwaded the firſt work of God upon his heart at Twelve years of age, was a ſaving-work, notwithſtanding his after miſcarriages, and that God might have gracious ends in permitting ſuch backſlidings, for his further humiliation, and preparation for further ſervice.

At this time there lived in Mr. *Cottons* Family, a gracious young woman, called *Ellen Winſtanly*, born near *Wigan* in *Lancaſhire*, Niece to Mrs. *Cotton*; and it pleaſed God to knit this Mr. *Angiers* heart to her, and hers to him, that within a year after he came thither, they were Married in the Pariſh Church at *Boſton*, *April* 16*th*. 1628. and they continued there till his ſon *John* was born, who was baptized in the ſame

ſame Church, *June* 13*th*. 1629. Mr. *Anthony Tuckney* being Vicar there then; about this time ſeveral Miniſters and Chriſtians went into *New England*, to injoy the liberty of the Goſpel, Mr. *Angier* had ſome thoughts of going alſo, however he firſt took a journey into *Laneaſhire* to viſit his Wives Relations, and take leave of them; they prevailed with him to preach at *Bolton*; *R. M.* one of *Ringley Chappel*, hearing him, obtained a promiſe to come to *Ringley* on a week-day, and Preach with Mr. *Mather* then at *Toxteth-Park Chappel*; and preparing to go into *New England*, Mr. *Mather* begun, Mr. *Angier* was to ſucceed; but it being a hot Summer-day, and an exceeding throng, Mr. *Angier* was overcome with heat, and ſwooned, not being able to proceed, but was cut off about the middle of his Sermon from ſpeaking. Mr. *Mather* went up, continued the exerciſe; that evening many of the Chappelrie followed Mr. *Angier* to *Ellis Walworths* houſe, in *Ringly-fold*, and moved him to be Miniſter at *Ringley*; he deferred his anſwer until *Monday* ſennight after, at which time he was to preach at the Lecture at *Bolton*; many of the Chappelrie then heard him, and after the Lecture, at one Widow *Rothwels*, preſented to him a paper, wherein were the Names of the heads of the Chappelrie, that had votes in publick concerns; he asked, whether the Names of all

all were in that paper; they told him the names of all that had votes; but if he pleased all the reſt would readily be had; After Mr. *Angiers* return to *Boſton*, a Letter was ſent to him with the names of all the Families, Maſters, and others, and a Letter was returned from Mr. *Angier* to the Chappelrie, That if they would fetch him and his Family, he might be theirs; whereupon in the beginning of *September* 1630. two good men were ſent with Horſes, and furniture, *John Jackſon*, and *Francis Critchly*, who ſtayed ſeveral days at *Boſton*; Mr. *Cotton* judged the call to be clear, Mr. *Angier* was well ſatisfied; the two faithful meſſengers brought Mr. *Angier*, his Wife, his Son, his Maid, to *Ringley*, to the great joy of thoſe that feared God in the place. The Text he preached on was Philem. 22. *But withall prepare me alſo a Lodging, for I truſt that through your prayer I ſhall be given unto you.* Some time they were put to ſojourn in another Family, till a fitting houſe was made ready; his ſettlement was in *Ringly-fold* in an ordinary houſe, with which he was well content; when people came to Repetition in his little houſe, and wanted room, and ſeats, he ſaid, Better want room than good company; people were kind, and every way helpful, and the word of God did mightily ſucceed, and proſper exceedingly

ingly, *much people was added to the Lord*; now *Ringley* had her day, a converſion-day to not a few, an enlivening-day to many of Gods children, that flocked thither like Doves to the windows, ſo that all the Chriſtians that were capable and willing to attend private days and duties of prayer, could not meet in one place, two places were oft appointed for that work, as ſome yet living teſtify; this was a time of Gods ſignal appearance, the Lord caſting many Souls into the Mould of the Goſpel, and a good impreſſion remains to this very day, though many of that old ſtamp are faln aſleep: ſome can tell obſervable ſtories of Gods remarkable working on hearts, which at preſent I wave.

As for his inveſtiture in his Miniſterial office, he had Epiſcopal ordination, Mr. *Cotton* having intereſt in *Lewis Bayly*, a Biſhop in *Wales* (that put forth the *Practice of Piety*) he writ to him, with Mr. *Angier*, and he did ordain him without ſubſcription; yet Mr. *Angier* kept a Non-conformiſt to the Ceremonies, and therefore had ſome adverſaries, for Dr. *Bridgman* Bp. of *Cheſter* lived at *Great-Leaver* at that time, to whom were brought various and grievous complaints againſt Mr. *Angier* for not conforming; the Bp. ſent for him, expoſtulated with him, being

being a kind of affront to preach ſo near him, (it being but about two Miles diſtant) admoniſhed him, exhorted him to conform; he ſent for him many times, yet uſually gave him very good words, and profeſſed his great reſpect to him. God ordered it ſo by his providence, that the Bps. Wife being a gracious Woman, was at that time much afflicted in conſcience, and Mr. *Angier* by Gods bleſſing was an inſtrument of much good to her, by his counſels and prayers, which became a furtherance of his liberty; for the Biſhop would uſually ſay, Mr. *Angier*, you muſt ſee my Wife before you go, and ſhe interceded for him; yet notwithſtanding the Biſhop could not be quiet, but ſome or other ſollicited vehemently againſt Mr. *Angier*, inſomuch as he was ſuſpended twice in one year; but reſtored by the mediation of his friends; at laſt the Biſhop ſaid, Mr. *Angier*, I have a good will to indulge you, but cannot, for my Lords Grace of *Canterbury*, (*i. e.* Archbiſhop *Laud*) hath rebuked me for permitting two Non-Conformiſts, the one within a Mile on one hand (that was good Mr. *Horrocks* at *Deane* Church) another on the other, your ſelf; and I am likely to come into diſfavour on this behalf; as for Mr. *Horrocks*, ſaith he, my hands are bound, I cannot meddle with him; ('tis thought he meant by reaſon of ſome promiſes to his Wife) but as for you, Mr. *Angier*, you are a young man, and

and doubtleſs may get another place, and if you were any where at a little further diſtance, I could better look off you, for I do ſtudy to do you a kindneſs, but cannot as long as you are thus near me, &c. ſome judged that one reaſon was, the Biſhops ſons were at this time on the riſing ground; and this his connivence might croſs his deſign in their preferment: he did ſuſpend Mr. *Angier*, who continued a ſeaſon under that ſuſpenſion; however he had been ordained, *June* 28. 1629. and a Provincial Licenſe was obtained for him, at a provincial Viſitation at *Mancheſter*, *October* 23. 1630. He continued, though not without ſome interruption, about a year and an half at *Ringley* Chappel; for he was ſuſpended in that time.

One particular I ſhall make bold to inſert of the grace of God accompanying Mr. *Angiers* Miniſtry while he was at *Ringley*, it is this, One *Richard Hardman* of *Ratcliff-bridg*, having received good by Mr. *Angier*'s Miniſtry, a Sifter of his living near to *Houghton* Chappel in *Dean* Pariſh, came with her Husband to his houſe at *Ratcliff-Bridg*, on the *Saturday* Evening, the Night before that which is called *Midlent Sunday*, to be merry at the Wakes, for that day *Ratcliff*-Wakes (which is a mad revelling or feaſting) began, and continued moſt of the Week following: But God had turned the byas

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of *Richard Hardmans* heart another way, and he plainly told his Sister and her Husband, they ſhould have been more welcom at another time, but ſince they were then come, they muſt not expect his accompanying them, but rather deſired them to go along with him to *Ringley*; and after Family-duty he went into a private place to pray, where he found ſo much of Gods preſence and help in a ſpecial manner for his Sister, that he was ſatisfied that God would do her good: they both went with him to *Ringley* to hear Mr. *Angier*, where God did lay hold on her heart; by a ſound conviction and deep humiliation, formerly ſhe was wont to ſcoff at Religion, now ſhe ſet upon the ſerious practice thereof, ſo far as could be judged, and her Husband was much reſtrained, and both of them as they went home on the *Monday*, heard Mr. *Angier* at the Lecture at *Bolton*, ſhe being ſoeverpreſſed in Spirit, could not forbear but went to Mr. *Angier* at Widow *Norris*'s houſe, and had ſome talk with him; ſhe ſtuck ſtedfaſt in Religion to her dying day. But I ſhall forbear relating any more particulars.

As for his remove from *Ringley* to *Denton*, it was thus: he continued ſuſpended at *Ringley* near half a year, and there was no hopes of his reſtoration to his former liberty there: and at this time *Den-*

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ton. Chappel in *Mancheſter*-pariſh was vacant, Mr. *Broxholm* being baniſhed thence alſo by a ſuſpenſion, the People ſeeking for a Godly Miniſter, ſeveral were propoſed, Mr. *Hyde* of *Norbury* and Mr. *Hyde* of *Denton* had pitched on Mr. *Henry Root*, but Mr. *Holland* of *Denton* conſented not, he told them of a little man at *Ringley*, one Mr. *Angier*; and ſaith he, I hear much good of him; if you will give him a call, you ſhall have my heart and hand. Accordingly they ſent to him, he came and preached at *Denton*, they generally approved of him, choſe him, he came thither in the year 1632. Preached his firſt Sermon on *Eaſter-Sunday*: when Mr. *Holland*, and Mr *Hide* of *Norbury*, and Mr. *Hide* of *Denton* brought him thither, he ſaid by Gods grace he would take care of his work, but would look to them under God for Maintenance: there he continued to his dying day, notwithſtanding all the publick and perſonal viciſſitudes, by which he met with varions interruptions, which was 45 years 4 months. His remove to a greater diſtance did not ſerve him, but even at *Denton* he found adverſaries, and withall he found God his Friend there, who raiſed up for him many friends; hear himſelf relating how the Lord dealt with him, in his Epiſtle Dedicatory befor his book, called *An help to better hearts for better times*,

Pinted *Anno Dom.* 1647. Thus he saith, 'Tho in Nine or Ten years at *Denton*-Chap-'pel, I preached not above two separated 'years (to my best remembrance) without 'interruption: and in that time was twice 'excommunicated, tho Sabbath-assemblies 'were sometimes distractedly and sorrowful-'ly broken up, and my departure from habi-'tation and people often forced, no means left 'in sight of return, yet through the fervent 'prayers of the Church, God renewed liber-'ty.

It was mutttered that Mr. *Angier* had an hand in a certain Book, that reflected upon the Bishop, upon which he was much hazzarded, being in danger of being brought into the High-Commission Court. I find that the Book was found in *Stockport*, importing some reflections upon the Arch-Bishops Speech in Star-Chamber; and though Mr. *Angier* was suspected of it, yet he professeth his innocency in his Diary. But Pursevants came to apprehend him, and this trouble occasioned him to sell the Land at *Dedham* which his Father left him, worth 40*l.* a year, turning it into Money, as being lesse visible, and so lesse subject to danger: God hid his person, as he did *Jeremiah*, and *Baruk*: some Lords-days he hath preach'd in his House, because he could not safe-

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ly go unto the Chappel; ſometime he travelled into *Eſſex*, abode there with his friends till the ſtorm was blown over. *R. R.* a good ſtout man once riding with him near to *Huntington*, they were in danger of robbing, but he taking a Piſtol into his hand, gave Mr. *Angier* the Caſe, and God moved the Thieves to withdraw from them: He once met a Purſevant on *Delamere* Forreſt, Mr. *Angier* knew the Purſevant at a great diſtance, and his Wife was much afraid, but the Purſevant paſſed by and diſcovered him not: there was alſo one *Starkey*, an agent of the Spiritual-Court at *Cheſter*, adverſary to Mr. *Angier*, who frequently came, and puniſhed him, whom God took. Mr. *Holland* Travelled to *York* for him once, if not oftener; where he had an old Friend in great office, who told him he would do any any thing for him he deſired: Mr. *Angier* told me as he was once going to *York* to get off his ſuſpenſion, or excommunication, providence caſt him at *Wakefield* on the Lords day, hearing Mr. *Liſter*, Vicar there, liked his Preaching exceeding well, and perceiving that the Lords-Supper was to be adminiſtred that day in the Church, Mr. *Angier* ſtayed, joyned with the Aſſembly, had his liberty of geſture, found the Lord graciouſly preſent with him in the ordinances of that day; having got a good repaſt, he went

on in his journey, proſpered in his buſineſs: he often enquired after Mr. *Liſter*, to whom he bore a great reſpect, and indeed he had Catholick Principles, and loved [*Aliquid Chriſti*] any thing of Chriſt, wherever he ſaw it, and continued this good old Puritan ſpirit to his dying day. Mr. *Liſter*, though his Senior ſucceeded him, being 80 years of age, had been Vicar of *Wakefield* 50. yea s, was buryed there, *Jan.* 17. 1678.

When theſe ſtorms were blown over, and New confuſions aroſe in the Kingdom, of Civil diſſentions and open Wars, he kept in his work and ſtation; and tho he adhered to the Parliaments part, yet his affectionate prayers for the King, temperate ſpirit, and continuing faithful to his principles, procured him good will from his greateſt adverſaries, he maintaining a good correſpendence with all ſober perſons of different perſuaſions in politicks and Eccleſiaſticks: inſtances whereof I could give, and teſtimonials concerning him, of his inoffenſive behaviour, even from ſuch as much differed from him; but I forbear, his own works juſtify him before men.

About this time his firſt Wife dyed, *Dec.* 14. *Anno Dom.* 1642. ſhortly after ſhe had born him a Daughter; ſhe had been exceeding tender in her conſtitution of body, and of a troubled ſpirit; he had ſome exceriſe with

with her, though ſhe was a gracious woman, yet being of a melancholy conſtitution, Satan took great advantage in caſting his fiery darts into ſuch combuſtible matter, which occaſioned much affliction both to her ſelf and her husband, though he bore it with unparallel'd wiſdom and patience; ſhe died in the beginning of the Wars, giving intimation to her husband who it was ſhe deſired might ſucceed her, which in convenient time he complyed with, and about a year after did marry her, it was Mrs. *Margaret Moſeley* of *Ancots*, a very prudent, gracious, Gentlewoman; they were married very publickly in *Mancheſter* Church, in the heat of the Wars; which was much taken notice of as a great act of faith in them both, Mr. *Horrocks* and Mr. *Root* preaching the marriage Sermons, providence directing their thoughts to pitch both on one Text; which was *Gen.* 2. 18. *I will make him an help meet for him*: both preſaging what indeed ſhe proved, an excellent ſuitable Wife to him, a tender mother to his three Children, and an uſeful mother in *Iſrael*; for though God denyed her a fruitful Womb, yet ſhe was very fruitful in good Works, of excellent parts, and well-ordered activity, of a publick ſpirit, of rare accompliſhments for piety, charity, ſobriety; whom he injoyed with abundant mutual content above 30 years: ſhe died of a Tympany, and was buried in *Denton*

Chappel, *Octob.* 31. 1675. after whoſe death he lived mournfully, till God tranſlated him to her.

Nor was this ſolemnity in his Mariage, any fruit of vain glory or oſtentation, but upon conſideration it was his ſettled judgment and advice, that Marriage ſhould be publickly ſolmenized, yea his apprehenſion was, that a regular approach ſhould be made to Marriage, by mutual contract; this rule he followed when his Daughter *Elizabeth* was to be Married to a *Yorkſhire* Miniſter; they were contracted in the cloſe of a ſolemn day of faſting and prayer, in his Study, by Mr. *Nathaniel Rathband*, who did excellently diſcourſe on that ſubject, from *Mat.* 1. 18. *When as his Mother Mary was eſpouſed to Joſeph.* And about a month after that, they were ſolemnly Married before a numerous Congregation in the Chappel. Mr. *Harrion* preaching on *Eph.* 5. 31. (*And they two ſhall be one fleſh*): and then feaſted above an Hundred perſons of ſeveral Ranks, Ages, and Sexes; he uſually ſaid, he loved to have a Marriage like a Marriage; he was far from voluptuouſneſs or prodigality, and therefore took care to prevent ſinful exceſs, or vanity, and with all ſhewed a meet diſtance from moroſeneſs or ſordid baſeneſs: grounding his apprehenſions on our Saviour favouring and honouring with his preſence, yea and miracle for liberal proviſi-

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on, that Marriage in *Cana* of *Galilee*, *John* 2. Its true Mr. *Angier* himſelf could not be preſent at that his daughters Marriage, being indiſpoſed by a Gouriſh humour in his foot, that he was not able to ſtir out of his Chamber, and that raiſed in him a holy meditation which he hath left upon reccord in his Diary. The Lord ſtayed my heart with *John* 2. *Chriſt was at the Marriage, yet there* was a defect in comfort, *there wanted Wine*, which our Lord made advantage of to his own Glory, and the help of the faith of his Diſciples. He ſaith further, the week after, my Daughter was ill, ſo that God began with them betimes, to take off their hearts from earthly things.

He ſtayed in that little Chappel at *Denton* in thoſe free times wherein he had opportunity, and ſome calls to greater places for getting worldly perferment, but that was not muchconſiderable in his account. Some of his brethren can yet reſtify how much he was courted to greater and more publick places; but his frequent refuſal was an inſtance of his great ſelf-denial; few men in his circumſtances did ſtop the mouths of malignant cenſurers in that caſe, ſo as he did; and old Mr. *Langley* of *Middle-Wych* in *Cheſhire*, who being Miniſter there before the Wars (tho 7 years together ſilenced) yet when he was reſtored to his liberty, returned to them; a great place, but of very pitiful mainte-

nance, and continued there to his dying day. And it was obſerved, before one of the Biſhops of *Cheſter*, ſince the Deprivation of Miniſters by the Act of Uniformity, that it was a ſignal favour to Mr. *Angier*, that he ſhould be permitted to live with that people ſtill, as a reward for his tarrying with them when he might have removed to his greater advantage: and indeed all his actings ſpoke very much ſelf-denial; how much worldly wealth might he have hoarded up if he had taken what was offered him, and retained what he had? take an inſtance or two. Mr. *L.* ſent a man and horſes for him before the Wars, into *Craven*, 30 or 40 miles, to baptize his child; Mr. *Angier* went, preach'd in *Gisborn* Church, (which ſome remember to this day, by ſome obſervable tokens that I have heard of) and God did marvellouſly work upon his Wives heart by that Sermon; when he returned, Mr. *L.* gave him five broad pieces of Gold into his hand, deſiring him to accept them; but he only took one, and gave him four back again: another urging him with a broad piece, he abſolutely denyed it, begging an excuſe with much modeſty Another time preaching a Lecture at *Braintree*, a Gentleman came to him, a ſtranger, deſiring him to accept of a 20*s.* peice of Gold, which he thanked him for, but refuſed. But I forbear more inſtances.

About

About this time, the good people of *Rngley*, beſtirred themſelves to obtain Mr. *Angier* again to be their Miniſter, becauſe he was firſt theirs, and forcibly driven from them; they thought they had the beſt right to him, therefore they writ a large and pathetical Letter to Mr. *Angier*, which I have by me, begging of him to return, addreſſing themſelves to *Denton* people, with loving terms perſuading them to releaſe him, if it were but one year, to ſettle things amongſt them: and again affectionatly urging Miniſters that were called on to give their advice to order him that way. The Letter is full of Chriſtian bowels, and deſerves recording, to manifeſt the endeared love of a people to their *quondam* Paſtor, and their high reſpect to him. Take a few expreſſions.

Reverend and much Honoured Sir,

WE whoſe Names are here under written, being few in number, and long and not a little afflicted in condition, of that unworthy Congregation to whom God firſt lent you (in this County) having for a long time lyen under the ſad ſence of the heavieſt affliction that this life can bear, (viz.) *not the bare fear, but the plain feeling of the Almighties diſpleaſure, and hot indignation gone out againſt us, to the throwing down of that hopeful beginning of his houſe, which we thought he would have builded us into, whenas he was*

pleaſed

pleaſed to cauſe his Glory to ſhine in our publick and private aſſemblies, and for a ſhort time to ſet up his ſtandard in our houſe of Worſhip; giving many of us, (and others about us) our firſt effectual call, and coming near to all his People, laying great reſtraint upon thoſe without: but Oh, how ſoon began our black night, (nay age) to approach our loving Father (by our Enemies hand) teared you away from us, turned his back, or hid his face from us, and hath in anger, by his all-diſpoſing Providence thus ſpoken, and been ſpeaking to this ſad place this 20 years, and upward, Let very few or none more of this People be converted; let this People have little of my preſence in their houſe of publick meeting, let none of my Embaſſadours be ſet over them for their profit; let them be decreaſed by death, by ſchiſms, and by ſcandals; yea, let their publick Aſſemblies be broken up, and let help and healing be looked for in vain; let them look for light, but behold obſcurity, for brightneſs but walk in darkneſs. For theſe things, Reverend Sir, we do mourn, and our hearts are troubled, and to whom (under God) ſhall we lay open our ſad afflictions, thereby to get eaſe, but to your ſelf, whom it pleaſed God once to make his bleſſed inſtrument for planting and watering ſo many Souls amongſt us: we have had experience of your love to us, for which we deſire to be thankful, and do bleſs God, and do therefore make bold to acquaint you with our

broken

broken condition, intreating your interceſſion for us; and if it were the good will of the Lord, your return to us, with the conſent of your people, without offence, though it could be but a ſhort ſpace, &c. And thus they go on, imploring it with great importunity, for the Churches ſake, and the Lords ſake, though but for one year.

To this are 24 hands ſubſcribed; but the People of *Denton* having poſſeſſion, would by no means yeild; and Miniſters gave in their judgment, upon due conſideration of circumſtances, that for the publick good of the Church, Mr. *Angier* ſhould continue at *Denton*, in which he was willing to acquieſce.

As to Mr. *Angiers* judgment in Eccleſiaſtical affairs, in free times, as he had not turned aſide to conformity, on one hand, ſo now he ſtuck faſt and firm to ſound and Catholick Principles, not turning aſide to any ways of ſinful ſeparation, though ſome of his intimate friends forſook him, and ſome of his brethren cenſured him for too large Principles and practices in Church-adminiſtration: yet as he had a tender reſpect to congregational brethren; ſo they had (at leaſt many of them) a great reverence for him; he was a principal member of that Reverend Claſſe, (or Aſſociation of Miniſters) at *Mancheſter*, and was of great account

count and uſe among them; ſuch was their eſteem of him, that they would ſcarce do any thing of importance without him, he oftentimes preſided as Chair-Man, or Moderator, frequently attended the provincial Aſſembly at *Preſton*, had ruling-elders in his own Congregation, but loved not dividing principles, or diſtinguiſhing Names, or Lordly domineering by any Arbitrary impoſitions: I have often heard him ſay, that in a little time, who ever lived, ſhould ſee much of the Government of Chriſt ſhould be carried on in particular Churches amongſt themſelves.

He was of a Sweet, Moderate, Healing Spirit, both at home and abroad; yet very faithful and plain dealing, whereby ſome were at preſent offended, and poſſibly ſome of his principles or actings ſuited not ſome perſons principles or humours; yet even thoſe entertained what he ſpake with high veneration; and if at any time they broke out into paſſions, or unruly animoſities, his love and lenity, his mild carriage and compaſſionate Spirit, did ſo mollify and qualify their Spirits in time, that they were either overcome to a compliance, or won to endeared apprehenſions of his candor and ingenuity: ſo that I have often thought of that paſſage of *Melchior Adam*[1] one of the *German* Divines, as applicable to Mr. *Angier*; it was *Schwebellius*, that had much

Melch. Ad. *in vit. ger* Th. p. 65.

much to do with Anabaptiſts, and Swinckfeldians, [*Quorum impetus manſuetudine fregit, patientia vicit & lenitate in ordinem coegit*] thus this good Mr. *Angier* hath by mildneſs broke, by patience conquered, and lenity reduced to good order ſuch as others rigour and ſeverity hath exaſperated to irreconcilable diſtances; but ordinarily an healing vertue followed his gentle hand.

And for his judgment and practice in publick and politick affairs, he was fixed in his apprehenſions for Monarchy, and was not wheeled about with the change of times; he was one of thoſe that bore his Teſtimony with the Reſt of his Brethren, againſt that unparallel'd murder of King *Charles* the firſt, and the Uſurpations attending it; he refuſed to take up the ingagement, tho to his great prejudice, for he told a godly Miniſter that he loſt 200 *l.* by his refuſal of it. He durſt not give God thanks for the Armies ſucceſs againſt the Loyal *Scots*; he poured out many hearty prayers and tears for his preſent Majeſty, aſſerted his right to the Crown in the face of apparent danger; joyned with his Brethren in that ſolid plea for the Non-ſubſcribers to the Engagement, which was (to be true and faithful to the Commonwealth of *England*, as it is now Eſtabliſht without King or Houſe of Lords) for which they were threatened and endangered, till God broke that ſnare; ſome troubles both Mr.

Angier

Angier and ſome Miniſters and Gentlemen went through, for owning his Majeſties intereſt, they were carried Priſoners to *Liverpool*, and from thence removed to *Ormskirk* becauſe of the Plague; they had indeed the liberty of their friends viſiting them, and free intercourſe; they ſpent much time in prayer, and thus ſtrengthened one anothers hands in God, and left a good ſavour behind them, the remembrance whereof continues to this day.

At this time was the conception, and afterwards the birth of that excellent Treatiſe of Mr. *Edward Gee's*, then Parſon of *Eccleſton* (and priſoner with them) about prayer; the occaſion whereof was this: Amongſt the reſt of the debates managed by theſe holy men, this was one great caſe of Conſcience, wherein they deſired ſatisfaction, *viz.* Whether God may hide himſelf from his peoples prayers, grounded upon his promiſe, and ſeem by his providences to anſwer the prayers which are contrary thereto? whether this can be paralleld with any examples? in what ſence God may do this? what may be the reaſon thereof? what uſe may be made of Gods proceeding herein? This multifarious queſtion being the proper ſubject of that day, and not ſatisfying themſelves in their preſent diſcourſes, they judged it fit to refer it to a fuller diſcuſſion by ſome able pen, and pitched upon

Mr.

Mr. *Gee*, who undertook it, and writ an excellent treatiſe, which is extant, and of great uſe at this day.

Other caſes of Conſcience did occur in that day, wherein Mr. *Angiers* advice was deſired; one was, Whether Juſtices of Peace or other Officers might take commiſſions from, and act under thoſe Uſurped powers? Mr. *Angier* thought they might, bringing inſtances of Civil Officers acting in their ſtations the ſix years of *Athaliah*'s uſurpation: there is a full treatiſe in writing upon this ſubject: many ſuch caſes were propounded to him, and ſolidly reſolved; and indeed he was eſteemed by good men, the living Oracle of his time, as Mr. *Hilderſham* before him, and by ſome ill-willed perſons he was called the Idol of *Lancaſhire*, becauſe of the great value moſt men ſet upon him: but more of this ſubject ſhall be ſubjoyned in the cloſe, of his facutly in reſolving weighty caſes of Conſcience.

He was not a man for Military Exerciſes, yet his counſels and prayers had influence on weighty affairs, and this was the ſphere he moved in, not thruſting his Sickle into anothers Harveſt, but declaring his judgment as a Miniſter of the Goſpel, when conſulted with: he could not but enquire how it went with the Church of God at home and abroad, that he might accordingly order his prayers; and for this reaſon its

ſaid

ſaid reverend Mr. *Hooker* of *New England* was a great inquirer after News, and he ſaid he did it upon the ſame account; and thus did holy *Nehemiah* make inquiry, not out of *Athenian* curioſity, but Chriſtian conſcientiouſneſs, to ſympathize with the Church of God: he had no hand in publick revolutions, hence it was that he injoyed ſo much peace, and that all parties had an high eſteem of him; in the Lord *Delameres* appearance for his Majeſties Intereſt, Mr. *Angier* ſtayed at home, though his heart and prayers were that way; yet he foreſaw the event, and in that God graciouſly heard his prayers for preventing the effuſion of blood, and bringing in the King in ſo remarkable a manner the year following, for which Mr. *Angier* kept ſolemn days of thankfulneſs, though he alſo predicted an approaching ſtorm on many of the Miniſters of Chriſt, that could not run the ſame length that others complyed with; and at an exerciſe at *Eccles* he gave remarkable hints of what was coming on, from *Exod* 14. 12. in a full aſſembly of ſeveral ſorts of hearers, but ſo wiſely, that the moſt malicious *Momus* could not take advantage from his Sermon; and indeed he might be allowed to ſpeak what others could not, his integrity and loyalty, his uprightneſs and peaceableneſs being deeply engraven in the Conſciences of all that knew him, and his name being precious

precious to all that heard of him; when the Act of Uniformity came out, he preached very plainly on *Eſther* 4. 1. It was very admirable to obſerve what pat and proper Scriptures he choſe, pertinent to publick or perſonal occaſions, and how ſweetly and ſutably he accommodated his matter thereto.

His moſt natural *Genius* led him to be a Son of Conſolation: he had a peculiar gift in opening the ſweet promiſes of the Goſpel, and pouring oil into wounded conſciences, incouriging drooping Spirits, anſwering ſad objections to abundant ſatisfaction; yet he could (and ſometimes did) act the part of a *Boanerges*, to thunder out the menaces of the Law againſt ſecure and ſturdy Sinners; and the Lord bleſſed his Miniſtry both ways, for levelling high Mountains, and lifting up Valley-Souls. He was an excellent Text-man, a ſolid Expoſitor; his way was, comparing one Scripture with another, wherein he had a ſingular art, ſhewing the main ſcope of the Holy Ghoſt therein, raiſing pertinent doctrins therefrom; though he had conſulted with Expoſitors (of which he had ſtore of choice ones) yet he made no oſtentation of his acquaintance with them by numerous quotations, but extracted the marrow out of them, and pitcht upon what ſemed to him moſt proper.

He did not concern himself with controversies in the Pulpit, but preached the most plain, practical, experimental truths, and often inculcated the Essentials of Religion, still teaching the people knowledg, insomuch as the Christians that were bred under his Ministry were solid, substantial, knowing and peaceble professors, few warping off to the errors of the times; and if he had occasion to deal with the petulant Scepticks or Dogmatizers of this age, he rather laid down positive truths, and solidly confirmed them, than follow the wild vagaries of Erratick Spirits, by disproving them; judging with *Zuinglius*, [*Veris intellectis, falsa etiam haud difficulter agnoscunter*]; when truth is discovered, errour is detected; and is ether acknowledged, or falls of it self. But indeed he loved not disputes, nor did his studieis or genius carry him out to controversies, except Gods glory, and the necessary defence of truth required it, and then also he managed things so calmly, fairly, that he won adversaries, and won credit to his cause; Dissentions were his burden, unity his delight, and God gave him his desire, *for the Divisions of Reuben he had sad thoughts of heart*; and for disputes among Divines, was ready to breathe out with honest *Summerhald*, that sad word [*quis me tandem liberabit ab ista rixosa Theologia*] who at length will set me free from thi

this brawling kind of Theology? For Mr. *Angier* ſtill expreſſed a ſad regret upon ſuch unwelcome occaſions of diſpute and contention, his uſual expreſſion being, This is tedious work, and goes on wearily.

'Tis true he was a great peace-maker in ſacred or civil broiles: if any of his neighbours had quarrels with one another, the matter was brought before him, and his wiſdome found out ſome expedient to reconcile them, and his grave exhortations uſually prevailed for accommodation; if not, he laid it deeply to heart, and ſtill made it the matter of his prayer; but God ordinarily bleſſed him with ſucceſs, and gave him the bleſſing pronounced to peace-makers, to be called one of the Children of God; in ſome caſes of difference, I have known him (ſaid one that had reaſon to know it, and is faithful in the relation) give Money out of his Purſe, to compoſe ſome quarrels: and tho thoſe days were moſt grievous to him, yet when his ſucceſſe anſwered his deſigns, the iſſue and the review were ſweet to his ſpirit, and he did not repent his weary labours.

Mr. *Angier* did not offer to the Lord that which coſt him nothing he ingaged his whole man in that which he went about, not doing the work of the Lord negligently: he took great pains in ſtudying his Sermons, and they were elaborate, full fraught with Spi-

ritual marrow, very exact, no waſte words or repetitions, but went on ſmoothly, pertinently, ſententiouſly, though he ſtudied matter rather than words, and never uſed notes in all his life, but took pains to commit his Sermon to memory, which he had before diligently penned; he ſtood not to look proofs, but repeated the words of the Scriptures he quoted exactly, yet *memoriter*, ſo improving them to the preſent occaſion, holding up his hands all the time of his Sermon, ſpeaking with an even, audible voice, with much ardency and intention both of Spirit and Speech; his Sermons were not long nor full of heads, but well compacted and methodical (which is an help to memory) and under thoſe few particulars he had pertinent and plain inlargements; he preached longer in his younger days, and in his old age about an hour, ſcarce any more or leſs, and it exceedingly ſpent him, uſually ſweating at his coming out of the Pulpit; warming a Scarlet Cloth, and laying it on his Breaſt, for he was very ſubject to catch cold after preaching; and I have heard him ſpeak of old Mr. *Rogers*, that in his younger days when he came out of the Pulpit, one muſt have ſtayed him, to have diſcourſed with him, then another, in the open air, when the pores are open; but he found ſenſible prejudice by it, and learned to take more care of himſelf, for people did not conſider it.

It

It was littel leſs than a Miracle that a man of ſuch a weak conſtitution as Mr. *Angier* was, could bear up ſo long under ſuch dayly and indefatigable labours, his conſtant preaching, twice every Lords day, moſt part of his time, travelling and preaching many exerciſes abroad on Week-days, his monthly attendance in the Claſſical Presbytery, frequent travels to the Provincial Aſſembly, conſtant aſſiſting in the Ordination of Miniſters, obſerving many private faſts amongſt his own People, and abroad; yea extraordinary faſts in publick, eſpecially the monthly faſts kept for *Ireland*, at that time, he ordinarily kept the faſt himſelf, wherein he ſpent ſix or ſeven hours in wreſtling with God in prayer, or preaching the word; he was wonderfully enlarged, and had a great meaſure of the Spirit poured upon him, as to the aſſiſtance of his Spirit, and his body was much ſupported, for he ſaid private faſts ſpent his natural ſtrength more than his ſabbath-days work, for he ſtill kept the poſture of kneeling; and did affectionately joyn with others that were exerciſed; for he put others on to prayer, and himſelf cloſed up the day with a ſhort but warm melting prayer, being ſhort towards the latter end of his days.

His obſerving faſts with his people was an evidence that his delight was in that kind of work; for he hath oft ſaid, that

one great thing that tyed and indeared him to that poor people, was, that whenever they had occaſion, they appointed a faſt, and did joyn together in prayer, and alſo in praiſe; and he had a particular honour to his worthy friend, Col. *Richard Holland*, on that very account, that ſtill (he ſaid) when he had been in troubles, he did conſtantly call good people to pray to God with him.

He was ſo conſtant in his Miniſterial work, and diligent in his ſtudies and preaching to his own people, that though Mr. *Harriſon* of *Aſhton* (his intimate and intire friend) and he, lived near together for twenty years, yet never did they exchange places for one day in that time to eaſe themſelves; Mr. *Herle* told him he had a weak body, yet a Venice Glaſs well look'd to, would laſt a conſiderable time: and notwithſtanding his exceſſive labours, God maintained in him a conſiderable meaſure of health, poſſibly more than he enjoyed in his younger years; and next to Divine Providence, much may be aſcribed to his ſevere temperance, obſervance of diet, compoſedneſs of mind, and care of himſelf, according to his experiments of what he had found helpful or hurtful to him: and though he was of a far weaker conſtitution than Mr. *Harriſon*, and Elder by ſeveral years, yet ſurvived him; to whom he hath ſometimes ſaid, Mr. *Harriſon*,

you

you think you can do any thing, but your body will fail you, and indeed it did, for tho that learned, gracious, zealous man of God had a very ſtrong, healthful, robuſt body; yet by his exceſſive Studies, and aſſiduous labours, and watchings, and ſitting ſo cloſe without fire in cold Winter-Nights, that his nerves were ſo contracted, and his body ſo weakened, that ſome years before he died he could not ſtir Hand nor Foot, yet was hearty, and would often ſay, if I were in the Pulpit I ſhould be well. But to return to Mr. *Angier*, he was a man much in prayer, and mighty, it may be ſaid of him as of *David*; Pſal. 119. 164. *That he prayed or praiſed God ſeven times in a day:* at leaſt twice, (I think thrice) with his Wife, twice alone, and twice with his Family; in his Family-work he was very profitable, every one got a verſe or more out of the Chapter read at prayers; he gathered ſome uſeful inſtructions, ſhort, but ſubſtantial, and accommodated to the condition of the Family; Eight of the Clock in the Morning, and betwixt five and ſix at Night before Supper, were the ordinary ſeaſons for Family worſhip, beginning with a Pſalm, by which the Family had notice to come together: his conſtant courſe was to have a Chapter read after Dinner, and Supper, before they roſe from the Table, and before thanks was returned; and he ſaid, he

took up that uſage of having a Chapter read at Meals from Mr. *Rogers* of *Dedham*; worthy Mr. *Samuel Hilderſham* had conſtantly two ſtaves of a Pſalm ſung after Meals, ſo had the firſt Chriſtian Emperor *Conſtantine* the Great, as *Euſebius* tells us, and I have known ſome uſe it.

And as Mr. *Angier* was much in prayer, ſo he was mighty in prayer, fervent as well as frequent, he wept and made ſupplication, *Jacob*-like, yea he was an *Iſraelite*; a Prince with God, he was by ſome called Weeping *Angier*; for as he ſeldome roſe off his knees without Tears, ſo ſome have obſerved, Tears at ſome ſeaſons trickle down to his Band, in great abundance: Mr. *Iſaac Ambroſe*, in his Diary Printed with his *Media*, ſaith, that upon a ſolemn day of faſting and prayer in *Mancheſter* Church, Mr. *A.* concluding, his prayer was ſo working, that I believe it melted all hearts; and for my own, ſaith he, it pleaſed the Lord ſo to ſoften and to break it, that ſo far as I remember, it was never in ſuch a melting frame in any publick ordinance before; and as it workt on mens hearts, ſo it was prevalent and reacht Gods heart, as the event did demonſtrate; thus the inwrought Prayer, [δέησις ἐνεργουμένη] of a righteous man availeth much: certainly Mr. *Angier* had many remarkable returns

of

of prayer; whereof it may be ſomething ſhall be added out of his own papers hereafter; ſo great was the eſteem of him generally, that he was frequently ſent for to pray with ſome Melancholly perſons, and ſome poſſeſſed, as was ſuppoſed, and ſometimes they brought ſuch perſons to him from far, and God was pleaſed in ſome caſes to hear prayers; but ſome particulars much talked of, I dare not relate what I have heard, except I had clear and undoubted teſtimony of the truth thereof.

Seriouſneſs in thankfulneſs.

And as he was inſtant and prevalent in prayer, ſo he was excellent and abundant in praiſes, he exceeded others in ſupplications, and himſelf in thankſgiving; frequent Ejaculations and expreſſions of Gods grace and Mercy, were in his mind and mouth; they that converſed with him frequently heard (*Deo gratias*) thanks be to God, from him. But as he took more occaſions than many others of keeping days of thankſgiving, ſo God gave him ſtill more occaſions of thankfulneſs: and its uſual for God to put new ſongs of praiſe into thankful perſons Mouths; it was his frequent obſervation, that when a day of thankfulneſs was appointed, God ſent in ſome freſh matter to increaſe joy in the Lord; and ſometimes the intervening providence merited ſuch a day as much as the former: ſo well doth God take

take an aſpect towards that lovely duty, that he incourageth to it. And oh how inlarged was he in thoſe Days and Duties! he ſeemed to be tranſported into Extaſies of Admiration: yea he ſeemed to be elevated above the Earth, amongſt the Cœleſtial inhabitants; his heart and mouth were inlarged to an high ſtrain, in rehearſing the loving-kindneſs of the Lord: he expatiated eſpecially upon Spiritual mercies, to the aſtoniſhment of thoſe that joyned with him; often uſing *Davids* holy Rhapſody, 2 *Sam.* 7. 18, 19, 20. *Who am I, O Lord God? and what is my houſe, that thou haſt brought me hitherto?* it would have done ones heart good to hear him an hour together, reckoning up the mercies of God, in Infancy, Childhood, Youth, riper Age, in all Eſtates, Relations, Conditions, Afflictions; and then magnifying the free grace of God, in giving his Son for us, his Spirit to us, promiſes, priviledges, Goſpel-ordinances, *&c.* and then the great kindneſs of God to his particular congregation, in publick liberty, for which he kept many days of thankſgiving, and for national mercies; yea there was not any of his Relations, or in his Congregation, under any Affliction, Temptation, but as he prayed for them, ſo he gave God thanks for their deliverance: he knit his Breaſt to every ones heart and caſe; he mourned with ſuch as mourned,

mourned, rejoyced with ſuch as rejoyced, God had given him a ſympathizing heart, he might ſay, Who is Weak, and I am not weak? 2 Cor. 11. 29.

But eſpecially he was deeply concerned for the Church of God both at home and abroad; he gave God no reſt, but was the Lords dayly remembrancer, ſtanding betwixt the living and the dead, in the breach that ſin had made, to hold off wrath. He had great intereſt at the Throne of Grace, and notably improved it, by a believing prayer, and filling his mouth with Arguments: he had skill and will for his work; often was he in the Mount, and converſed with God as a Man with his Friend: he had an excellent Art in humble expoſtulation with God; ſurely the Church-militant parted with a Friend when he was tranſlated to Glory, it appeared in the congregation, that God had ſet him over, what weight he bore up, by the dreadful conſequences attending his death; for thereby the people loſt their priviledges; for from the day of his Funeral to this day, never did Non-Conformiſt preach in his Pulpit, ſo that it appears for whoſe ſake the liberty was maintained; *Denton* hath found the ſmart, its well if *England* feel not the fatal fruits of the removal of ſuch Pillars; *Methuſalam* dyed that year the deluge overſpread the World: *Hippo* was ſacked by the *Vandals*

dals immediately after *Auguſtines* death there: *Heedleberg* taken after *Pareus*'s death: *Luther* dyed a little before the Wars in *Germany* Lord prevent temporal evils threatned, that the prediction may not be accomplſhed, that the righteous is taken away from the evil to come: this Worthy, fallen in *Iſrael*, ſpeaks heavy things to *England*.

Iſa. 57. 1.

Earneſtneſs in prayer.

Mr. *Angier* was very ſolemn and grave in all his addreſſes to God, or in his delivering meſſages from God: it was his uſual manner, before he ſpoke a word in prayer, to pauſe a conſiderable while, looking upwards, compoſed his thoughts, poſſeſſing his heart with awful apprehenſions of the Divine Majeſty, and by mental ejaculations imploring Gods quickning preſence; and after a ſeaſon he arrived gradually to a great degree of zeal and warmth in prayer, agonizing in the duty with ſweat and tears, which rendered his ſpeaking at ſome ſeaſons both painful and difficult; yet was he not only made up of zeal and affection, but had proper and pertinent matter, exact method, and apt expreſſions: Mr *Harriſon* was wont to call him a ponderous man, for every word had its weight and emphaſis; he had no waſte words either in prayer or preaching, but as his affections were Boiling,

ing, ſo his Words were few and well weighed.

He did not uſe to be long in prayer, except upon extraordinary occaſions, and then not tedious, becauſe variety of matter and patheticalneſs in the manner rendered his prayers acceptable to the joyners; he propounded this Queſtion, Whether the ſpirit of God did ordinarily dictate matter of prayer? he did conceive it might, from *Rom.* 8. 26. *the ſpirit helpeth, for we know not what we ſhould pray for.* Yet he was far from *Enthuſiaſm*; nor was he altogether againſt forms of prayer, nor joyning in publick with the Liturgy, though he judged that inconvenient modes of worſhip muſt be our affliction, but may not be our ſin, when we are not in a capacity to remedy; nor did he think that meer preſence doth ſignify conſent or approbation of every thing we hear. As for the Lords prayer, his judgment was, that it was delivered chiefly by our Saviour as a pattern or platform of prayer, to which, (as to ſeveral heads) all our prayers muſt be referred.

Pertinence in Preaching.

He ſeldom inſiſted long upon a Text (except when he took a Scripture before him) becauſe (as he uſed to ſay) a Miniſter may have frequent occaſion in the courſe of his Miniſtry

Miniſtry, to return again to the ſame ſubject, therefore he needs not to ſay all that can be ſaid upon it at once, but extract the marrow of the Text, and pick out what at preſent he judgeth proper to the principal occaſion for which he choſe it, and drive that Naile home: yea tho a Miniſter ſhould ſay all that he can find out upon ſuch a Text or Subject, yet he will be forced to leave ſome gleanings that he may return again to gather up, and thoſe as pertinent and uſeful, as he preſſed, as at his firſt Vintage-reaping: ſo true is that of *Tertullian*, I adore the fulneſs of the Scriptures. He had a notable obſervation from *Heb.* 11. 32. *For the time would fail me to tell of Gideon*; hence he obſerved, That a Miniſter muſt have reſpect, not only to what he is to ſay, but to the time he is to ſpeak or write it in; all things cannot be ſpoken at one time; Chriſt taught as people were able to hear; people, yea the beſt people have but a meaſure of attention, memory or affection; good old Mr. *Horrocks* was wont to ſay, I would rather leave my hearers longing than loathing.

Adoro ſcripturæ plenitudinem.

His Catechiſing. And as Mr. *Angier* conſtantly preached, ſo he carefully Catechized the youth of his Congregation, according to the Aſſemblies Shorter Catechiſm, and explained it, opening the principles of Religion in a plain and familiar

familiar way; ſometimes taking an account of their proficiency: and if he heard of the breakings out of ſin in any of his hearers, he faithfully admoniſhed them privately, and ſometimes publickly, ſometimes ſending for the perſons, and pleading with them, with much gravity, humility, and Bowels of compaſſion. Ordinarily when ſtrangers came to ſettle under his Miniſtry, he ſent for them, diſcourſed with them, counſelled, inſtructed, exhorted them; thus he dealt with new Married Perſons, and indeed God brought ſeveral from other places to fix themſelves under his Miniſtry for the benefit of the Ordinances.

His uſual ſaying was, If God will help me to take care of my duty, I will leave him to take care of my comfort: his main deſign was to bring Glory to God in the converſion of ſinners, and edification of Saints: the attaining of theſe ends was his reward; when any ſent him tokens of their reſpects; he lookt at God in it, and was more glad of it, as a ſign of their proficiency, than a means of his inriching himſelf. So *Paul*, *Phil.* 4. 17. *Not becauſe I deſire a gift, but I deſire fruit that may abound to your account*: thus it is ſaid of *Bucholſer*. (*Gratiam munerum, quam munera, & Theologiæ fructum quam fortuna malut*, *His ſelf-denial in receiving.*

maluit, he rather choſe, and accepted better a kindneſs in the giving, than the greatneſs of the gift; being better pleaſed with the fruit of his Miniſtry, than meerly their bounty.

His diligence in reading Scriptures.

Mr. *Angier* was much converſant in the holy ſcripitures, they were dayly his delight, and he had an excellent art in chuſing and adapting fit Texts to Divine Providences, that the Word might be a comment on the work of God: ſeldom did any remarkable Providence, or ſudden accident fall out, but he either made it the main ſubject of his diſcourſe, or particularly applyed ſomething he had in hand thereto: he had a ſingular skill in preaching Funeral Sermons, ſo that tho he rarely made Hiſtorical reflections on the dead, yet intelligent hearers might gather pertinent inſtructions or admonitions from his doctrinal concluſions, and cloſe applications naturally reſulting therefrom, he behaved himſelf with much reverence in Gods publick ordinances; minding duely what was in hand; he conſtantly writ Sermons, when others preached, for example to others, to prevent diverſions, and for his own edification; he was ſo full of candor and ingenuity, that tho mens gifts were weak, yet if they were honeſt, he would commend them; never did any hear him deſpiſe or diſparage others, but as he

he much desired to have young Ministers preach with him; so if they missed in it, he would plainly and privately tell them of their slips, or incourage such as did well; what he spake was from his heart; what others spake, he would make a candid construction thereof, if it would admit it; when the Minister that preached for him came out of the Pulpit, he usually met him with this Salutation, [*thanks be to God, or blessed be the Lord*] never returning thanks to the Minister, (so far as I knew) but to God for his help to the Minister.

His Exemplariness in administring the Lords Supper.

He was very excellent and exemplary in his administration of the Lords supper both as to Method, Matter, and manner, that ordinance was celebrated every month, and he had many hundreds of communicants, especially in these late times, good People from all adjacent parts and Counties came flocking thither, and there were feasted and refreshed. I have known many strangers come ten, yea some twenty miles, yea some thirty miles to attend on the ordinances at *Denton*, so that there was often more communicants than could set on seats in the Chappel, and officers went amongst them to see if there was no intruders; for either they were known by face to them, or had testimonials from approved Ministers, or emi-

nent Christians: his exactneſs, gravity, and inlargedneſs, was ſuch, that the firſt time I partaked there, a worthy Gentleman bad me obſerve him diligently, ſaying he is the exacteſt man in *Lancaſhire* in this work; and I thought young Miniſters might take notice of him as a pattern worthy imitation: and oh, how many Souls have been quickned, comforted, and nouriſhed in that ordinance, in that place! what gracious words proceeded out of his Mouth, and what gracious impreſſions have been made on commuicants hearts!

Diligence in Private Studies.

He was very diligent and painful in his private Studies, and was much pleaſed with his Cloſet-retirements: its true he was not able to read much in his elder days, but he had variety of imployment, ſometimes Reading, ſometimes Praying, Meditating, Writing; he Writ many choice and excellent Letters; pithy, pertinent, profitable, upon ſeveral occaſions, ſome whereof he copied out, were they collected into one intire piece they would be of excellent uſe: he often complained of his memory, ſaying he had a memory for nothing but to remember his own Sermons: but indeed his memory was not to be ſlighted, however his ſolid judgment, clear underſtanding in divine myſteries, and gracious experienced heart, ſhined forth in all he did, helped his invention, and continual

tinual excerciſe did corroborate his memory, and ſtrong affections eſpecially carried him through all; for a Sanctifyed heart hath never a bad memory.

He was of a Savoury, holy, heavenly frame of Spirite to eye God, in all, and to improve all occurrences for ſpiritual advantage: the like inſtance of an exact converſation hath ſeldome been found; I was once riding along with him, and a Miniſter of my acquaintance whom I met, askt me who he was, being paſſed by, I told him; he ſaid, if there be an Angel on Horſeback, that's he: and a ſervant, that lived with him many years, and knew his manner of life, atteſts, that he walked as near the rule of the word, and pattern of our Saviour, as is poſſible for a man to attain to on this ſide Glory, excelling in every Grace, exemplary in every good work, elevated above the ordinary rank of Chriſtians, as it was ſaid of *Bucholzer*, as to livelineſs, (*Vivida in eo omnia fuerunt, vivida vox, vividi oculi, vivida manus, geſtus omnes vividi*;) voice, eyes, hands, geſture, all full of liveliueſs and vivacity: thus this man of God, Mr. *Angier*, did act above his ſtrength and years in Gods work and worſhip, and was ſo full of warmth and ſpirit fulneſs, that it plainly appeared he was acted and animated with a Spirit beyond his own, for God was with him, and he was much with God.

His exact converſation.

Melch. *Ad. vit* Buchol. *p.* 556.

His affability, lenity. He was affable to all, amiable in converſe with his intimate friends, open-hearted in diſcovering himſelf, without ſubtil reſerves, or peeviſhneſs of Spirit; he was ſo far as any could diſcern, [ἀόργητος καὶ ἄχολος] without anger, or choler; how be it his natural conſtitution being ſanguine, might incline him to paſſion, yet the large meaſure of Grace wherewith God had endowed him, and continual Mortification, had ſo ſugared and lenifyed his diſpoſition, that to all that converſed with him, he ſeemed to be compounded of love and ſweetneſs.

His gravity. But withal he was a perſon of great gravity, his mildneſs did not degenerate into fondneſs or levity, nor his gravity into moroſeneſs, or auſterity, but a kindly mixture of mildneſs, Majeſty, and attractive ſweetneſs, put ſuch an awful reverence into his countenance, as did at once daunt impudent profaneneſs, and animate religious modeſty; none were ſo audacious as to be found in any unhandſom act before him whoſe very looks gave check to debaucheries, and none that knew him were afraid to open their Soul-caſes to him, finding him ſo tender and condeſcending to them upon all occaſions: indeed he was fruitful in holy diſcourſe to all; upon a queſtion or caſe of conſcience he had the faculty to inlarge ſuitably and edifyingly, to the ſatisfaction of the propounder, if com-

pany

pany had been ſilent; himſelf uſually propounded a profitable queſtion, or a proof of ſome principle of religion, or the meaning of ſome Scripture, as mater of diſcourſe for mutual edification; ſometimes in travelling with a Miniſter (as one teſtifies) he would call on him (when the road was free) to repeat the Heads of the Sermon he Preached or heard laſt.

He was exceeding liberal to the Poor, both in giving, forgiving and free lending; it was ſtrange to obſerve how much he gave out of ſo little; he had a liberal hand and an open heart, he deviſed liberal things, making frequent collections in publick, improving his intereſt for the indigent, or in publick affairs: his left hand knew not what his right hand did: one inſtance take, when the Collection was made for *Northampton*, 1675. he was then indiſpoſed, and went not out of fourteen weeks, or thereabouts, and therefore deſired his kinſman to preach on 2 *Cor.* 8. 7. which he did, preparing the People in the morning, for the Collection in the afternoon; at which, becauſe he could not be preſent, he ſent his charity by his ſervant, which was not inconſiderable, but afterwards gave privately three times as much as he had done in publick by his ſervant: yea in caſes of Collections, he would oft put on both his Children and ſervants to give: yea he ſent *His liberality to the Poor.*

to poor Widows, Orphans, others, conſiderable ſums, with a charge not to tell from whence it came: he had not above 20 *l.* a year from his hearers; and though he had an eſtate of his own, yet all things conſidered, it may ſeem next to a miracle that he ſhould ſo abundantly lay out, and poſſeſs any thing, when his layings in were ſo ſmall; but God made good that promiſe, *There is that ſcattereth, and yet increaſeth; The liberal ſoul ſhall be made fat: and he that watereth, ſhall be watered alſo himſelf, Pro.* 11. 24, 25.

Forgiving injuries.

He was alſo very free in lending, and as free in forgiving, and paſſing by unkindneſſes: one inſtance particularly was this, When a Neighbour, (an indifferent Husband for worldly matters) had borrowed Money of him, and broken his word, not paying it in many Months after promiſe of payment, inſtead of paying the old debt, he comes to beg a new favour, to borrow more Money, which Mr. *Angier* lent him, and being asked why he would lend money to a man ſo diſhoneſt and unfaithful, replyed, that he did it to make a Knave an honeſt man.

His faith and courage.

He was a man of much faith and courage in Gods cauſe, and withal of much prudence and diſcretion; his courage was the reſult of

of his faith, not ſo much of natural magnanimity. When the Act of Uniformity took place, and Miniſters generally concluded to give over, he kept his reſolution to go on in his work, yet not cenſuring them that deſiſted, for he plainly ſaw all Miniſters were not under the ſame circumſtances; he did continue in his publick ſtation without conſiderable interruption, ſo that diſcriminating providence made little *Denton* a *Goſhen*, and kept their fleece wet when others were dry in moſt places; it was a little ſanctuary to many, and Gods ways were in it of providence and influence: its true, Warrants were now and then iſſued out, to apprehend Mr. *Angier*, but the worſt men had no heart to meddle with him; ſometimes they ſearcht, but profeſt they would not ſee him for an hundred pound: ſome of the Biſhops of *Cheſter* would inquire of his ſon, how doth the good old man Mr. *Angier*? moſt of the Juſtices had a great reſpect for him, ſome were nearly related to his Wife, her eldeſt Brother chiefly, Mr. *Moſely* of *Ancols*, whoſe Mother and another Siſter did ſojourn many years with Mr. *Angier*; he thought alſo that his confinement at home, travelling and preaching little or not at all abroad, was a furtherance of his liberty, they ſaid he is an old man and cannot live long, let him alone while he lives.

His exactneſs every way.

He was exceeding exact and punctual in all he did, if in worldly matters, Bargains, Writings, Bonds, Sealings, yea the ſmalleſt concernments wherein there was any danger of litigious ſuits, or controverſies, tho it was betwixt neareſt relations, he cauſed things to be firmly done, and ſafely kept, which in after times proved of great uſe; for he ſaid, it doth no hurt to have things done ſurely; and it may do good; for no body knows into whoſe hands ſuch things may fall, for men are mortal; he carefully laid up Acquittances, Receits, or any writings of Agreements, which have put things into readineſs ſince his death: he was alſo exact in his apparel, ever neat, tho never ſplendid; handſom, not gawdy: if he ſaw any faceing or finery in others apparel, he would ſay, I keep my Sattin in my Pocket; he uſed to wear a Maſter of Arts Gown, both Lords-days, and Week-days, at home; he loved to ſee perſons neat, and would ſay, one may be cleanly in Rags: he ſhamed ſome out of their ſlovenlineſs with friendly rebukes.

Given to Hoſpitality.

He was given to hoſpitality, a Biſhop indeed, a *Gaius*, that freely entertained Gods Servants, Miniſters and Chriſtians, ſo that he ſeemed to be an hoſt to the Church; it is incredible to relate what variety of ſtrangers and friends came Weekly, almoſt daily to his houſe, and were handſomly treated,

treated, tho not with varieties, yet with ſufficieny; he had a ſtanding Table of wholſom freſh meat, Noon and Night. Upon Lords-days his Table always was well furniſh'd with gueſts, (beſides abundance that had broth, *&c.*) ſo that Mrs. *Hide* of *Norbury*, (a religious Gentlewoman, and a dear friend of his) would have ſaid to him, Mr. *Angier*, I am ready to think God works miracles at your Table, in multiplying your proviſions; for ſaid ſhe, if I ſhould ſet half as many people to more meat than you have, they would eat it all up, but there's ſtore taken off your Table; And himſelf hath oft ſaid, that there's a bleſſing attendeth houſe-keeping, as if the ſupplies thereof were unaccomptable. A worthy Miniſter heard him once ſay, that he knew by experience, that little or much, it was all one, he had as much in his purſe, when he had not half ſo much Means, as he had then when he ſpoke it; as *riches increaſe, ſo they increaſe that eat.*

His government and order of his Family was admirable and imitable, I may truly ſay unparallel'd. His Family was as a well diſciplin'd Army, where all knew their proper ſtations, and did carefully attend their poſt, yea a well inſtructed Academy, and an organized Church; it was uſually numerous and regular; for a conſiderable *The order of his Family.*

ſeaſon

ſeaſon he had ſeveral young Scholars Tabled with him, that were ſent to him for education under his inſpection, and God did bleſs his example, inſtructions and prayers for the good of ſome yet living: ſome that were capable he put upon preaching one part of the day; ſeveral aſſiſtants he had ſucceſſively, and gave them moſt of the incouragement they had. When he was grown into years, and not fit to preach twice a day, his Brothers Son was with him Eleven years before his Death, and was a great comfort to him.

How the Lords-day was ſpent.

Lords day was thus ſpent; after private devotions in their cloſets, in the Family, near Eight a Clock a Chapter was read, a Pſalm ſung, then he went to prayer; and about Nine a Clock they went to the Chappel, which was but a few ſteps from his door, according to his wiſh and uſual ſaying, *the Prieſts went about the Temple*; and at Noon, immediatly after Dinner, one repeats the Forenoons Sermon in his houſe, at the ſame time another was repeating in the Chappel to many people that ſtayed there, ſinging Pſalms both before aud after; this continued till Publick ordinances begun; and at their return home ſhortly after, Mr. *Angier* ſung a Pſalm and went to prayer, then to Supper, and a little ſeaſon after Supper, a Pſalm was ſung, and one repeated

ed the Afternoon Sermon, and another Pſalm being ſung, all was finiſhed with a ſhort prayer, and ſo the Family was diſmiſſed to their apartments. And ſo for the reſt of the Week, ſervants ſo ordered their affairs as to be preſent at family-prayer; on Monday Nights the Forenoon Sermon of the preceding Lords-day, and Saturday Nights the Afternons Sermon was reppeated ordinarily in the Family; on Friday Nights they ſaid their Catechiſms, ſome in the Aſſemblies ſhorter, others in the larger Catechiſm; ſome alſo repeating the proofs memoriter: he gave order that they ſhould diſpatch their worldly occaſions the laſt day of the Week, that they might prepare for the Lords-day approaching, which they did, and were outwardly conformable, for he would ſuffer no diſorders in his Family, yea moſt of his Family proved truely gracious; they were ordinarily loving and affectionate to one another, and lived many years in great peace, unity and order; the whole number was often ſixteen, or at leaſt Fourteen, ſeldome under Twelve, tho he had but one Danghter with him for ſeveral years before he died: his carriage was ſweet and obliging to all, yea to the meaneſt in the Family, and he behaved himſelf with ſuch an awful yet lovely deportment, that many have been ready to ſpeak of him and his Family-concerns, with the like words as

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the Queen of *Sheba*, accounting them *happy that converſed with ſuch an holy* man of God; and tho they had heard of his way, *yet the one half was not told them.*

1 Kin. 10. 4, 8.

His Friends.

Mr. *Angier* had many worthy Friends, of good rank, and great piety, who bore a very great reſpect to him; and as *David* choſe ſuch as feared *God for his Companions*, ſo did this holy man take his delight in the Saints, *as moſt excellent upon earth:* holy Mr. *Henry Aſhhurſt* ſometimes viſited him at his houſe, and was viſited by him. Mr. *Crew* of *Utkinton* in *Cheſhire* was his dear and intimate Friend, and had an entire love for him, as the Writer hereof can teſtify, for being at his houſe at *Utkinton*, and Mr. *Crew* ſhewing him and his Wife ſome handſome pictures, hanging in a Chamber, (in which he much delighted) amongſt the reſt, ſhewed them the Picture of Dr. *Wilkins*, who (ſaith he) is to be our Biſhop of *Cheſter*; but (ſaid he) Mr. *Angier* is my Biſhop: and I have heard that Mr. *Crew* oft ſolicited Mr. *Angier* to ſit while his Picture was drawn, and he would be at the charge of it, but he put it off, ſaying a Miniſters Picture muſt be in the hearts and lives of his people: ſo far was he from pride, or vain-glory, that he never had his Picture drawn, tho doubtleſs it would have been a lovely piece, if to the Life, for he was an exceeding comely perſonage,

perſonage, tho low in ſtature, yet of a clear comeplexion, red and white, of a chearful countenance, and very graceful; of a venerable aſpect, and pleaſant: but he judged the bleſſed fruits of a Miniſters labours are more elegible than the moſt lively effigies of their vaniſhing carcaſſes ingraven in durable Braſs or Marble.

His heart was much ſet upon the good of ſouls, and therein God bleſſed him with abundant ſucceſs; and this was a conſiderable part of his reward. He ſometimes related old Mr. *Dods* interpretation of the labourers in the Vineyard, *Mat.* 20. which he ſaid were Miniſters; ſome indent with our Lord for their penny, *i. e.* preferment, good parſonages, abundant maintenance, honours, and to live bravely in the world, God gives them theſe things, they are at preſent well pleaſed therewith, and this is all that God deſigns for them, they have their bargain, it was all they askt, and our bountiful benefactor is not behind-hand with them, they have no reaſon to grumble at his kindneſs to the other, who made no ſuch bargain with him, but thought themſelves obliged to him for their work, and ſaid, Lord if thou wilt account me faithful, and put me into the Miniſtry, and own me with the ſucceſs of my labours, I will refer to thee the buſineſs of maintenance; I hope thou wilt not ſuffer

Seeking good of Souls.

ſuffor me to want neceſſaries, and if thou doſt, tho I be perſecuted, impriſoned, impoveriſhed, and be put to beg my bread, yet if thou wilt glorify thy ſelf thereby, and edify thy Church by my outward ruins, I have enough; ſuch ſelf-denying Miniſters ſhall have preſent ſupplies, and a better Penny, good things in this life, and eternal happineſs in the other; ſo the laſt ſhall be firſt in dignity, glory, and abundant reward, and he gives them more than thy asked; and the firſt ſhall be laſt, thoſe mercenary ſpirits muſt be put off with the poor pittance of the world that undertook the Miniſtry as a trade to get a livelihood: this Expoſition Mr. *Angier* mentioned as very ſavoury and ſignificant, not determining whether it was the proper meaning of the Scripture.

His deſire to propagate Religion.

He much deſired the propagation of Religion, and for that end the education of young men for the Miniſtry; he had but one Son and four Grandſons, who were all trained up for Gods immediate ſervice, ſome of them by his coſt, and others upon his counſel; and he followed them all with his inceſſant prayers; and thus indeed did his ſollicitous cares iſſue themſelves; and if he had had no cares, he had not prayed, as *Melanchthon* uſed to ſay; and if he had not given vent to his cares and fears by a believing prayer, they had ſwallowed him up; he

Si nil curarem nil orarem.

was

was one of the ſeed of *Jacob* in pleading the Covenant, and in nothing more a true *Jacobite* than in wreſtling with God for Covenant-mercy for the poſterity of the faithful; oh the tears, ſighs, groans of that man of God, urging God with his promiſe under his own hand; telling the Lord, he would not let him alone, for himſelf had incouraged his heart, by making and ſealing that good Covenant, wherein ſtands our chief comfort; and God will make it good to ſome, and why not to the children of the Covenant? how oft hath he told the Lord, even in our hearing, that he was reſolved he would not let go that hold that God had given him, but would ſtick to him, by faith and prayer, as long as he had a day to live, and die in hopes that God would make his promiſe good to his ſeed, when he was dead and gone.

His opinion for young Scholars.

His opinion for a young man that intended the Miniſtry, was to be placed for ſome time with ſome able Miniſter, and to preach under ſuch a ſones eye and ear, and that it was hazzardous for beginners to live in great mens houſes; he was of excellent uſe in giving advice to young Scholars in publick and private; in the times when the Sectaries were at the height, at an ordinati n at *Manchester* he gave the Exhortation, four were ordained, and he ſaid it rejoyced his Soul,

to

to see in these discouraging times so many desirous of the calling, but saith he, it may be it is but as a Husbandman with his harvest toward Night wheh he sees a storm coming, he calls out all that can carry a sheaf to come forth, makes all his force, for it may be it is but a short time, as coming in at the Eleventh hour, but one hour to work in; He advised them to take heed of two things, as in the case of the prophet to *Jeroboam*, sometimes the hand of Authority may be lifted up against you, yet that may bed ried up, be not affrighted with it; but then the seducer may slay you; consent not to him.

his grave counsels.

He was wise and happy in his counsels, and usually (being a man of much obsevaton) he had exceeding pat instances, to set on his counsels with; as this, It is good for persons to submit to the Lords hand, and to let him chuse the Rod for us. A Woman in *Mancheſter* burying a Daughter, of two years never looked up, but repined at it, came often to the Grave, to mourn over it, yet it was a Child miserably infirm, had the Evil runing on it in many places; afterwards God took away the use of her Limbs and lying in torturing pain, acknowledged that it was nothing to bury a Child, and was now made sensible of her impatience uader her former affliction, and that now God

God had dealt ſmartlier with her: And upon this, Mr. *Angier* mentioned an Aunt of his, who had great bodily weakneſs and pain, and ſhe deſired that God would take that affliction away, and lay on her what affliction he pleaſed but that; the Lord did take that away, and laid affliction of ſpirit upon her, which was far ſharper, and ſhe never recovered it while ſhe lived. So to count the affliction beſt for us, be it never ſo ſharp: he ſometimes told how Mr. *Daniel Rogers* his firſt Wife was a very croſs Woman, and he bore it a long time; at laſt he made his complaint to his Father Mr. *Richard Rogers*, and he gave him this anſwer, Any thing, *Daniel*, to bring thee to heaven.

His faithfuladmonition.

He was very faithful in admoniſhing as he ſaw cauſe: when an eminent Miniſter ſaid he took ſuch a thing ill, or unkindly from ſuch a one, Mr. *Angier* gravely and ſmilingly anſwered, Would I ſo little favour my ſelf as to take unkindneſs from any one? which ſaith that good man, I thought of ſince, to my great advantage, for this taking unkindneſs is accompined with a fretting within ones ſelf; and ſo it is a leaving the offendor, and falling upon ones ſelf.

His thoughts of the Dutch War.

Mr. *Angier* was much afflicted with that ſad War betwixt the *Dutch* and us, yet he comforted himſelf, that God did not give us over to be corrected by Papiſts, but that Proteſtants are in the hands of Proteſtants, tho upon a ſad account, and he hoped that the drops of the ſtorm might begin with the reformed Churches, but the fury of it ſhould be poured upon the Papiſts.

His afflictions in old age.

It pleaſed the Lord to lay upon Mr. *Angier* many grievous and cutting afflictions in his old age; the latter part of his days, according to his own obſervation, on *Joh.* 21. concerning *Peter*, our Lord told him, *that when he was old, he ſhould be carried whither he would not.* That God oft exerciſeth his choiceſt ſervants, that have been men of eminent activeneſs and uſefulneſs in his ſervice, with great afflictions in their old age, as bodily pain, ſo *Aſa* in the latter part of his life was diſeaſed in his feet, *Melchior Adams* tells us of Mr. *George Major*, that he ſaw the Funerals of ſix ſons, whereof one, *i. e. Leonard*, died by the biting of a mad Dog, ſeveral Daughters, Nephew died; in all this and much more, ſaying, (*Si bona accepimus, annon mala ſuſtineamus?*) ſhall we receive good, and not bear evil? at laſt he died of ſore diſeaſes, having kept his bed near three years: thus Mr. *Angier* inſtanced in Mr. *Rogers* of

1 Chron. 16. 12. *Invit. Ger. Maj.* 470.

Dedham

Dedham, who had great pain of the ſtone, ſo had worthy Mr. *Storer* of *Stockport*, and Mr. *Johnſon*, Parſon alſo of the ſame place, old Mr. *Bourn*, Mr. *Herle*, and at that time when he ſpake of it, good Mr. *Harriſon* of *Aſhton*, his neighbour; it may ſeem a Riddle and an unaccountable myſtery of Providence, why God ſhould think fit to lay the heavieſt load on the weakeſt Horſe; old age is a burden to it ſelf, Mr. *Angier* gave this account of it, that thereby God thinks it fit to wean his Children from the World, fit them for Heaven, and render it more deſirable; beſides God will make his Children perfect Chriſtians, exerciſed every way, in ſuffering, that they might *be intire, lacking nothing*, according to *Jam.* 1. 4.

His old-age afflictions were: 1. The death of his beloved, lovely Daughter, *Elizabeth*, who tho ſhe was Married and lived with her Husband in *Yorkſhire*, yet being in a deep Conſumption, he ſent his own eaſy going-Horſe to fetch her home, in hopes that change of Air might tend to her recovery; but there ſhe grew worſe and languiſhing, died *May* 26. 1661. and was laid by her own Mother in *Denton* Chappel-yard, whoſe death tho it went near to his heart, yet (being abundantly ſatisfied that ſhe was got ſafe to Heaven) he bore it with

His Daughters dying.

great compoſedneſs and æquanimity; for indeed ſhe was the mirror of her age for parts and piety: yet it could not but be an affliction to his ſpirit, ſince ſo hopeful a bloſſome of his Family was ſo quickly nipt off in the flower of her age.

The Churches affliction; laid to heart.

2. But this preſaged more croſſes, it was a great affliction to him that things went ſo ill with the Church of God, as to publick liberty, with which he ſympathized tho he injoyed his; but himſelf alſo muſt taſt a few drops of that cup that many of his Brethren hath a large draught of: in the *Oxford* Act that commenced *Mar.*24. 1665. by which Miniſters were baniſhed 5 miles from the place where they had formerly preached, it was judged expedient that he alſo ſhould at preſent withdraw from his Houſe; upon that Act he begun to Travel, and his ſon-in-law with him, amongſt his friends in *Cheſhire*, and viſited ſeveral perſons of quality, lodging with them ſome Weeks, being kindly treated and lovingly entertained, being alſo of very great uſe, and leaving his good counſels and bleſſing where ever he came, notwithſtanding in that time he ſeemed to be out of his element, and longed to return home: he was compelled to return, for wearing his Boots dayly, a goutiſh humour ſeized on his foot, he then ſaid, Come ſon, lets

truſt

truſt God, and go home; ſo he returned to his own houſe, and continued there without further trouble.

3. He was very much afflicted with, and at his ſtomach, which ſorely oppreſſed him, and he could not find eaſe of it by any means he could uſe; he was adviſed to take Tobacco, but could never deal with it. *Bodily diſtempers.*

4. His very dear Wives death about two years before his own, was a grievous and bitter affliction to him, whom he had injoyed 32 years to his abundant content every way; and indeed ſhe was a dear and deſirable companion, very helpful in ſpirituals and temporals, drawing evenly in the ſame yoke; of a truely Chriſtian temper; one thing further I ſhall add of her, noted to my hand, as a peculiar privilidg, aud rare amongſt Chriſtians, That God gave her early aſſurance of his love, and ſhe ſaid alſo not long befor her death, he had never withdrawn it from her all her time: this was very obſervable: and far different from Gods dealings with his former Wife, of whom Mr. *Angier* ſaith in ſome remarks left in writing upon her life, that tho God moved her heart to ſeek him from 8 years of age, yet he never gave her ſettled aſſurance of his love while ſhe lived: Behold the arbitrary dealings of God with his own *His ſecond wives death.*

dear Children: but God is infinitely wise in these cases.

But the great affliction, the very accent and quintescence of his affliction, was the sin and miscarriage of some of his Children; this, this did cut him to the very heart, and lay as a continual pressing load on his Spirit; his Son, his only Son, devoted to God not only in Christian profession, but Ministerial function, miscarrying under such education, with such aggravations, this went so near him, that such words dropt from Mr. *Angiers* lips, of bitter complaint to one related to him, as shewed his heavy resentment of some burdens of that nature; Tho he had paid for his Son 400 *l.* In a few years, to the prejudicing of his own estate, yet he saw it did no good, and yet that was all nothing in comparison of the dishonour to God by his extravagancies: his friend said, Sir, God hath given you much grace, and He is resolved to exercise it; Ah, said he, but it is hard, very hard to bear; a strange word from such a man: but he could bear any thing better than sin. But especially in so near a relation; as the Angel of the *Ephesian* Church, to whom it is said, *Rev.* 2. 23. *Thou canst not bear them which are evil, yet hast born, and hast patience, and for my name sake hast laboured, and hast not fainted:* oh sin, sin, in dear relations against his

his deareſt Heavenly father, cut him to the quick; and Souls of a ſenſible ſpirit know what this means; but God bore up this good mans heart, (as he did *Davids*) with hopes and confidence in the bleſſed Covenant, that ſure and well ordered Covenant: this he ſtuck to, this he pleaded and depended upon, living and dying; ſtill he ſpoke well of God, and exerciſed himſelf in praiſing his name both in duties and diſcourſes, owning the hand of God in all croſſes, to whom he had devoted his all: theſe various experiences helped him to compaſſionate and incouraging counſelling of others; for (as was ſaid) he could ſpeak a word in ſeaſon to quiet and qualify others ſpirits under preſſing burdens; he ſtill ſaid, hold up faith and patience, wait on God, and fear not, for he will iſſue all to the beſt, to his own Glory and your beſt good.

His uſual practice was upon the evening before a faſt-day, to put his Children and Servants upon it, to ſet themſelves ſeriouſly about the work of preparation; to ſearch out and confeſs their ſins; he uſed ſuch means as might by Gods help prove effectual for reformation both of himſelf and his Family: and upon all ſuch occaſions of faſting or thankſgiving, it was his way to inquire concerning fatherleſs and Widows, and ſuch as were in neceſſity, that ſomething *His care to reform his Family.*

might be ſent to them, for whom nothing was provided, as he often ſaid.

His review of his life.

Not long before he fell ſick, he ſaid to one that lay with him, that he ſlept very little in the nights; adding, when I lye waking in my Bed, I ſometimes run through the courſe of my whole life; and if a Pen-man were ready by me, I could relate many obſervable paſſages of Gods Providence about me: his friend ſaid, Sir, you may do well to write them down as they come into your thoughts.: he made no anſwer to that.

Money lent repayed he acknowledged.

When money lent by him came in ſeaſonably, though it was his own, yet he admired, and thankfully owned Gods Providence in it, as if it had been a gift; and ſaid, it is all one, whether it was a debt or a gift, ſo God ſend it in a needful time; the paying of a debt is as great a mercy from God, as ſending a gift.

His laſt ſickneſs.

I muſt now haſten to the laſt ſcene, of this holy mans life; he longed to be with Chriſt, and our Lord had been long ripening him for Glory; he loved his Maſters work, and his Maſter indulged him in his work: when others were taken off, he

was wonderfully maintained in his lot: he did not of late years preach that day he administred the Lords Supper; the last Supper-day, was *August* 12. 1677. and the next Lords-day after, he preached one part of the day, *August* 19. but when he came into his house, he laid his hand upon his breast, and said, Ah, this will not do, I must give over preaching, (which yet cut him to the heart to think of) he was very weary that Night, as usually he was; the next day but one after, he begun to have some Aguish fits, and had six or seven of those fits; from that time he began to decline apace: when this his last sickness begun, he ordered his kindsman in the house to write letters to Mr. *Case*, (his brother in law) Mr. *Tuckney*, his brother *Bezaleel*, and others, to acquaint them with his condition, hoping for and desiring their prayers: he expected his own Sons coming dayly out of *Lincolnshire*, but he came not while he was living: he ordered his Son-in law to be sent for, a messenger was dispatched to him, but tho he hasted away towards him, yet he came not till this holy Man of God had breathed his last; a few hours before, on the same day, his approaching dissolution came on apace, yet had he the free exercise of his understanding to the last; and as he had been a man of prayer all his days, so he died praying; that morning he died

he

he prayed ſenſibly; the laſt words which were intelligible, were his requeſt for the King, and Council; but the particular words they that were about him could not underſtand.

His death. The laſt day of the week, *Sept.* 3. 1677. was the laſt day of that worthy mans life, he dyed about eleven a Clock that day; and entered into his reſt near the Sabbath, a day of reſt; from thenceforth to reſt from all his weary labours, and to keep an Eternal ſabbath with his deareſt Lord; and and it was his own obſervation, that God oft takes home his Miniſters and people upon or near his holy day, to perfect their graces, and give them reſt on that day of Reſt.

Thus fell that bright ſtar, thus ſet that ſhining Sun in the firmament of the Church, or rather hid from our eyes, to ſhine more glorioufly in the upper Region; the wiſe, [*i. e.* wiſe Virgins, members of Chriſts myſtical body] or [as the word is] *Dan.* 12. 3. *Teachers of others, ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs, as the ſtars for ever and ever.* Thus this Pillar is taken down that bore up an incredible weight, not diſcerned ſo well then, as felt dayly by ſad experience ſince his removal from under the

the fabrick: thus is this plant of renown transplanted into a better soyl: this ancient tree of Gods own plainting, that had sheltered many with its shadowing shroud, and fed many with its grateful fruit, is at last fallen by the stroak of death, yet bears both ripe and plentiful fruit in the heavenly paradice above: he that uttered words of life to others, is dead: he that by the grace of God quickened others, is himself struck dead: dead, said I, no he is but asleep, *the sting of death* was gone, the fear of death was vanished: he lived an holy life: he died an happy death: he *lived desired, and died lamented, he lived* to a good old age: himself would sometimes say, that he had lived two years beyond the age of a man, for he died in the 72 year of his age, in the same month wherein he was born: he died in his own house, the house belonging to the Chappel, to which he had been a great benefactor: he died amongst his own People, over whom he had been pastor 45 years, with whom he had been travelling, weeping, fasting, praying; among whom he hath left remarkable seals of his Ministry: some indeed are gone to heaven before him, and some in other places had benefit by his Ministry, tho but occasionally: one instance I had from a very eminent divine in or near the City of *London*, that he being a young Scholar newly come from

Oxford,

Oxford, and being occaſionally at Mr. *Caſes* houſe, when Mr. *Angier* was there, Mr. *Angier* went to prayer, but God ſo reached and warmed the young Miniſters heart by that prayer, that he hath cauſe to remember it while he hath a day to live, and hopes he ſhall never forget it; yea it had influence upon others related, who from that time proved as uſeful and ſucceſful inſtruments of Gods glory, and the good of Souls, as any I have heard of in thoſe latter times.

The whole Nation and Church of God ſeem much clouded by the obſcuring of this bright ſtar, but eſpecially that congregation of *Denton* is ſadly eclipſed, their valley of viſion is at leaſt turned into a valley of Diviſion; oh that it may not alſo prove a valley of treading down, and deſolation: Ah, what lamentation was there at his funeral! amongſt the reſt an ancient Chriſtian came from the grave into the houſe where the Miniſters were ſate after the funeral, with a trembling body, weeping eyes, and with a doleful voice of ſad complaints, ſaying, Ah ſirs, what muſt we do! what muſt we do! our loving paſtor is gone, our loving paſtor is gone: And now that good man is gone after, and many others, ſo *John* 4. 36. *he that ſowed, and they that reaped, are rejoycing together*: but the ſad countenances and

and weeping eyes of that day, with that affecting paſſage of that good old mans bemoaning, cannot be eaſily forgotten by the Writer hereof.

That Lords day when Mr. *Angiers* Corps lay in his houſe, two Miniſters preached in his Chappel, two funeral Sermons, the one ſeeming to be a funeral Sermon to the people, the other for their Miniſter.

That which concerned the people carried an ominous preſage of the death of their Goſpel priviledges, and Sunſetting of their glorious day, ſadly predicted from *Gen.* 6. 3. *My ſpirit ſhall not always ſtrive with man*: and oh what a dreadful verification of that text hath providence made there; that being the laſt Sabbath that excluded Miniſter injoyed the liberty of ordinances in that place. The other Miniſter diſcourſed ſweetly and ſuitably on *John* 17. 4. *I have glorified thee on earth, I have finiſhed the work thou gaveſt me to do.*

That Sermon was a lively comment on that good mans holy life, and a fair Copy ſet before this ſurviving people; the perfect precepts in the Scriptures, and lively pattern ſet before them for their imitation, makes

makes it apparent that Goſpel-rules are practicable, may be tranſcribed by ſome, and will be a ſad teſtimony againſt others: and tho Mr. *Angiers* mouth be now ſtopt with duſt, and his voice ſhall no more be heard in his pulpit, yet oh that Almighty God that lives for ever would awake carnal ſinners by this aſtoniſhing blow and breach, and propagate religion in that place, and by that bleſſed ſpirit transfuſe the Doctrine, principles, and practice of that good man into all his hearers, for they ſhall one day know *there hath been a prophet among them.*

The next day, being *Sept.* 5. 1677. the Funeral ſolemnities were mournfully obſerved, on which occaſion multitudes of perſons, Gentlemen, Miniſters, relations, and Chriſtian friends, beſides his hearers and ſad neighbours, attended theſe diſmal and ſorrowful obſequies with ſad hearts and dejected countenances, lamenting not only the loſs of ſuch a worthy Paſtor and Friend, but their own Spirits did ſuggeſt great grounds of preſaging fears concerning the attending conſequences of that heavy blow: his Corps were decently interred in *Denton* Chappel in the Alley before the pulpit, by his laſt dear Wife, laid in the ſame place.

Mr.

Mr. *Angier* had requeſted Mr. *Robert Eaton*, (a learned pious Miniſter, who had married his kinſwoman) to preach the Funeral Sermon, and had given him that Text to inſiſt upon, in *Act.* 20. 32. *And now brethren I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctifyed:* it was an excellent, ſeaſonable and pathetical diſcourſe, and well worthy to be annexed to this preſent relation, if the worthy Author had judged it fit: however the ſolemnities of that day will not eaſily be forgotten.

Thus the beſt muſt die, *Zech.* 1 5. *your Fathers where are they? and the Prophets, do they live for ever?* the holieſt men cannot plead for an exemption, or expect *Enochs* priviledg of a Tranſlation: only to the godly deaths ſting is pluckt out, this ſwelling *Jordan* is driven back, the paſſage is rendred eaſy and ſafe to the heavenly Pilgrim: God brought this faithful watchman, through his long and boyſterous ſea, to a ſafe harbour in a ſeaſonable time, and if we imbark in the ſame ſhip of the Church and have our Lord Jeſus with us as our faithful and skilful pilot, though in ſtorms and tempeſts he be (as it

it were) aſleep, yet believing prayer will awake him, and he will rebuke the Winds and Sea, and there ſhall be a calme, and the Ship ſhall preſently be at land, and the paſſengers ſhall be ſafe.

I have now diſpatched the Hiſtory of Mr. *Angiers* life, as far as matters occur to our preſent obſervation, and have drawn it thus far on till this Threid of his life be cut off, and lets him drop into the Grave, and ſo cuts off the line of our Hiſtorical acconnt of him.

THere are yet two things behind which ſhew ſomething of the breathings of his gracious ſoul living and dying.

1. The firſt is ſome obſervables gathered out of his own Diary, under his own hand.

2. His dying Speeches, prayers, counſels, and admonitions to thoſe about him in his laſt ſickneſs.

Both

Both theſe declare much of Gods Grace, and manifeſt the Holy exactneſs of his ſerious and ſavoury Spirit.

The firſt is a conſiderable paper, reſpecting his frame of ſpirit in his younger days, and reviewed and revſied in his elder years, it runs thus.

I do now ſeriouſly reſolve, between God and my own Soul, to read his word diligently, morning and evening, before private prayer thereto adjoyned, and do purpoſe to be conſtant in reſpect of time thereto to be allotted; to wit, in the morning before Chappel, if it may be with convenience; or otherwiſe without delay when I return from the Chappel; at Night between 5 and 6 of the Clock, if extraordinary occaſions hinder me not, becauſe my ſpirits being freſher than after ſupper, I ſhall be the fitter to do God acceptable ſervice. I do likewiſe reſolve to be diligent in my ſtudy, every day for the ſpace of 6 hours at leaſt, no day to be overſlipped without the full accompliſhment of them. I likewiſe promiſe faithfully to God, and my own Soul, to refrain as from the common ſins of the time, to wit, Drunkenneſs, Licenciouſneſs, or the like, ſo to ſtrive againſt thoſe ſins I am by nature moſt addicted to, and for the prevention of the like faults to ſhun all the occaſions thereunto leading, enti-

cing, or provoking; as bad company, laſcivious talk, or exceſs in the uſe of the Creature, the which that I may perform according to Gods will and pleaſure, I diſdain all my own abilities, and fly to his infinite mercy, deſiring his ſpecial help and aſſiſtance, his ſpirit to inſtruct me, his ſpirit to direct me, his ſpirit to ſanctify me, that I may be kept blameleſs, being without ſpot till the day of his appearance: my deſire hath been, is and ſhall be upon my bended knees for the furtherance of theſe motions begun and kindled by his holy ſpirit, which I hope will cheriſh them till they flame into an holy fire of Heavenly converſation, the Life of Virtue, the Glory of Grace.

Written with my own hand, April 6. 1623.
John Angier.
Perused with comfort, May 1. 1655.

July 19. 1657. I found a paper in my ſtudy of *May* 9. 1626. A Bill for Phyſick when I was in a Feaver in *Cambridg* about 31 years ſince, ſo long hath God lengthened out my life.

My going to *New England* was very forward, Mr. *Newman* earneſtly invited me; I received Letters from *Briſtol*, *April* 2. 1630. That I was expected there to take Shipping for *N. E.* this *April*, and had much kindneſs

kindneſs offered me, yet the Lord over-ruled it.

Upon the coming on of troubles, I had comfort from *Zeph.* 2. 3. *It may be ye ſhall be hid in the day of the Lords anger. Joſiahs* mercy was not to ſee the evil, *Jeremiahs* mercy was to be ſecured in the midſt of fight.

My Wife dyed *December* 12*th.* One Night after her death, the Children were in the Parlour Praying together; and hearing a noiſe, I went to the door, and heard my Son at Prayer with his Siſter; he acknowledged to God that they had deſpiſed Father and Mother, contrary to Gods command, and therefore God hath taken away their Mother; he deſired God that they might not provoke him by their ſin to take away their Father alſo; which did much affect me.

Upon a recovery from a ſickneſs unexpectedly, *I* was much affected with *Iſa.* 33. *ult.* and in prayer the Lord brought to my mind, *Matt.* 8. 9. affliction is Gods ſervant, if he bid it come, it comes; if he bid it go, it goes.

At *Bolton*, I was ſent for to viſit a godly man that was ſick at *Great-Leaver*, found him in a comfortable condition; he told me, he received his firſt comfort by my Miniſtry at *Denton*, Preaching on 1 Cor. 5. 7. *Chriſt our paſſover is ſacrificed for us*; ten years

a go: Bleſſed be God who gave me this encouragement. He notes in the margent. *The fruits of my labours manifeſted ten years after.*

Nov. 30.—47. A day of thankſgiving was kept with ſome friends for the recovery of a Child that had been ſick; it ſhould ſeem they were in the journey, and had ſmall hopes of recovery; the very ſame day they prayed, the Child revived at night, and gathered ſtrength in the journey ſenſibly; they were by the ſickneſs of the Child detained againſt their own minds, and the minds of the people, but God had a ſpecial handin it; for God ſent the Peſtilence into the Familywhere they were ſo ſojourn, and had they gone at the time purpoſed, they hadgone into an infected houſe, and had been ſhut up there.

June 18—71. God gave reſt to our aged afflicted Mother, about 3 in the afternoon, it being Lords day; it is obſervable, that the day after God took away our Mother, and that ſupply from her failed, God ſent me notice of ſome ſupply out of my own eſtate, as he had formerly done, when the rent of my Land fell in *Eſſex*, *Phil.* 4. 19.

Novem. 19.—72 Died good Biſhop *Wilkins* of the Stone, a great loſs, he died comfortably, and rejoyced in his moderation whilſt he was Biſhop: his death

was

was much lamented in the City of *Cheſter.*

Aug. 22.--73. upon hearing that Mr. *Caſe* going from home 4 or 5 days, they returning, found themſelves Robbed to a great value, he ſubjoyns, *Pſal.* 73. 26. *God a portion for ever.*

Octo. 28.—75. upon reflecting on his Wives death, he ſaith, that *Octo.* 25. ſhe ſaid that in the beginning of her weakneſs ſhe was ſomething troubled, that ſhe was taken off her imployment, and could do nothing; ſhe was concerned about the cares of the Family, and concerning me, that ſhe ſhould leave me in ſuch a condition: But now God had ſubdued her will, and quieted her heart, ſhe knew not what direction to give, but ſhe had left all with God, and her heart was quiet, ſhe had no trouble at all; ſhe told me one Night, that ſhe thought God ſent *Hanna Angier* into the Family to learn her to die. This was a grand-child of his that came from *London*, weak, and reacht *Denton* with much ado, and ſoon died of a conſumption.

Upon a day of Thankſgiving, (about a year before Mr. *Angier* dyed) for Gods great mercy to his Kinſman in an eaſie journey, his heart being much affected with the Providences of God about it; he took occaſion to leave upon record in his diary, theſe obſervable circumſtances to heighten Gods

praiſes, and quicken his own, and others hearts therein.

Mercies in a Journey, 1673.

1. Direction in the right way; want of this cauſeth wandering, labour, and ſorrow, *Pſal.* 107. 7.

2. Preſervation of Man and Beaſt, of life and health, from falls, harm, from enemies, robbers, murderers: Some have dyed in the way, as *Rachel*, others fallen ſick by the way, as 1 *Sam.* 30. 13. It's mercy when God ſupports in travel, to endure heat and cold; for an Horſe to die or be lame in the way, is a great affliction: ſo daily ſupply of new ſtrength is mercy.

3. Comfort in the way and weather, when both are good, and company is ſuitable and comfortable.

4. Convenient places for reſt, and good refreſhment for noon and night.

5. Seaſonable proviſion of neceſſary food, and chearful entertainment.

6. Temporary eaſe from the burden of domeſtick affairs, both care and labour, the mind and body both are eaſed, others take the burden upon them for a time.

7. Variety of objects to delight the ſence, fair buildings, fruitful fields, pleaſant meadows.

8. Change

8. Change of air, pleaſantneſs and healthfulneſs there, by refreſhing gales in the heat of the day.

6. The ſociety of friends whom we viſit, and the mutual comfort that ariſeth from their meeting after a time of abſence, and from their friendly and hearty converſe.

10. Opportunity of underſtanding more fully how God hath anſwered our Prayers for them; opportunity of Soul-help, of doing and receiving good by joynt-prayer, and by conference, by declaring experiences, by ſtirring up one another to what is good. Behold what excellent uſe a gracious heart and ſanctified fancy can make of thoſe common affairs that many of us paſs over with a common Spirit! See what a notable ſenſe he had of Gods goodneſs in every thing, to raiſe up durable Monuments of Gods Glory with ſuch ſweet inſcriptions thereon as may at once both glorifie God, and edifie men.

When he travelled himſelf (as he often did) to *London*, *Eſſex*, &c. He was wont to write down the paſſages of Gods Providence daily, and upon his return to collect the ſum of them, and to ſpread them before ſuch neighbours as joyned with him in thankſgiving, partly to help them to ſpecial matter of praiſe; but chiefly that God might loſe no part of Glory that was due to him.

A Very Reverend and Worthy Brother, who was intimately acquainted with Mr. *Angier*, hath contributed some notices of his own personal knowledg, concerning Mr. *Angiers* excellency in giving Counsel in difficult Cases of Conscience, wherein he had occasion to consult him; the matter of them being of concernment, and possibly may prove of use to others, I shall here transcribe them.

The first was about Marriage; the Case is this: In 1654.

A Worthy young Minister, of excellent Parts and Piety, Tabled in an house near the place where then he was Minister, with a Gentlewoman of serious Piety, of good Birth and Breeding, at full years of Discretion, being 33. years of Age, having 800 *l.* to her Portion, and so in her own hands that none could hinder her of it; these two upon long time of acquaintance with each other, did desire to Marry on both sides out of an hearty Principle of goodness, wherein they agreed; but there was a Mother in the case of another temper, not religious; had Married a second Husband, and took no care at all of her Daughter, but rather shewed her Inclination for her Daughters

Daughters marryig with a rich man, tho of little Religion; yea, the leſs Religion, they thought, the better it would pleaſe her; ſo that they doubted much of obtaining her conſent; the Caſe propoſed was, Whether her conſent (in caſe it would not be had) muſt be neceſſarily obtained, or no Marriage; when only a Mother, and ſhe Married to another, who did diminiſh the Childrens Eſtates, and that with the Mothers Conſent? 2. When as the Mother is before prejudiced againſt a good man, and moſt of all againſt a Miniſter? 3. The Daughter of ſuch an age? 4. Hath her Eſtate at her own diſpoſe? *&c.*

This Caſe I ſent to three Reverend men, and to Mr. *Angier*; his Anſwer I ſhall tranſcribe.

Dear Sir,

It ſhall not be troubleſom to me, but contentful, if by the help of God I may reach forth any the leaſt help to you, or any friend of yours that deſires to guide his way right. I do pity your friends, fearing it might be an hour of Temptation to them, and a Cauſe of much Affliction, eſpecially if their affections be much engaged, which their living together ſpeaks; my advice in this Caſe is, That the Gentleman make uſe of ſome friend or friends to the Mother, that have intereſt in her, to gain

gain her consent, and if he have no temporal estate equal to hers, or to add something to it; yet to signifie that he seeks the party more than the Portion, and to offer this evidence of it, to give way that the Portion be laid out for her use, and the use of Posterity, if the Lord shew them that Mercy. If Friends cannot prevail, the Daughter may do well (and it a very hopeful way) humbly to desire her Mothers consent in her own Person; if by neither of these likely and due means, they can prevail; I desire they may be moved still to pray, and wait upon the God of Spirits, who knows his own Counsels, and can secretly incline all Spirits to comply therewith. I cannot advise them to Marry without the Mothers consent obtained, unless she hath formerly set her at Liberty, and delivered her into her own Power. For 1. The Mother hath authority over the Child, as well as the Father, an authority of her own, a joynt-authority with the Father given of God, (*Honour thy Father and Mother*) an Authority founded by Nature; the Mother being a joynt-cause with the Father of the Childs being; and tho the Father be dead, and the Portion be in the Childs hands, according to the last Will, and his Authority be ceased; that takes not away the Authority of the Mother, which was included in the Fathers, but always distinct;

and

and therefore ſome Wills in bequeathing a Portion to be paid at Marriage, do make the reaſonable conſent of the Mother a juſt condition. 2. It may be the Mother hath juſt reaſon to deny her conſent; amongſt others, the want of temporal means (if that be wanting) which is a greater defect in Miniſters conditions, than uſually in others, becauſe they having large Spiritual means, and living at the height thereof, or beyond, their Wives at their Death fall ſo much lower than others, by how much they live higher; the Mother may ſay, She will provide a Match where Piety and Portion meet. 3. If the Mother ſhould unreaſonably deny her Conſent; yet we muſt not run into that we have had ſo much experience of, of later times, to right our ſelves by force and violence, but ſeek remedy in a regular way. 4. If the Mother be carnal, and they religious, they muſt be afraid to lay a ſtumbling-block before her; and tho the Scandal will not be ſo great, being to live in another Country; yet it will be too great, if to any, eſpecially if to a Mother, whoſe Souls good the Daughter is bound to pray for in a ſpecial manner, and to ſeek by all good means. 5. To Marry without Conſent of the Mother, at beſt, is not a clear Caſe, but dark and doubtful, and will be an advantage to Temptation aſſailing tender Conſciences; whereby, if their Expectations

stations be crossed one in another, or God send Afflictions; their burden will be much increased, because this Question will soon be moved, Whether they did well to Marry without or against Consent? 6. If Children be left to their own Liberty; yet the Duty they owe to their Parents comfort, and the greater judgment and experience of their Parents, do justly challenge their humble desires of their Counsel, their serious Deliberation thereupon, and great unwillingness to Match without their reasonable consent: Advise your Friends seriously to consider, whether they have not gone out of Gods way in ingaging their Affections mutually, before Consent sought; if the Lord shall help them herein to repent, it will be a foundation of after-Mercy; the truly Godly are apt to miss it far in these occasions; but Grace will not allow it, when God makes a discovery. Thus I have freely imparted my thoughts to you in this Case, beseeching God to clear the paths of all his Servants, especially his Ministers, who are to carry the light before the people, I rest

Jan. 22. —54. *Yours in all brotherly Offices*, J. Angier.

(*a*) The matter of Scandal seems to stick most; and whether, if Providence dispose of

of the Miniſter in another Country, this may not be ſome relief to that, is queried.

He received the Opinion of others, as well as this, yet he took mightily with Mr. *Angiers* Counſel; for he ſaith, Upon the receit of your Letter, and Mr. *Angiers* advice in it, *To pray and wait upon the God of Spirits, who could ſweetly incline all ſpirits to comply with his counſels*; Tho I had prayed dayly for it, yet I was put on upon a more earneſt begging that Mercy, in much more Faith and Hope, that the Lord will ſo incline ſpirits. And about a week after, he had the news that the Gentlewoman had by an humble Letter to her Mother, on this account, obtained, that the Mother did yield to leave her to her own diſpoſal.

In a little time after he was ſetled a Miniſter in *London*, and Married; but ſhortly fell into a Fever, and into the Small-pox, whereof he died; and particular Friends underſtood that he was ſeized with great Melancholy, and trouble, which (it was thought) killed him; and it was judged it was occaſioned by exceſſive travelling that had ſurfeited his Body; but if this matter of Conſent had been doubtful, what work would it have made with him in ſuch a condition? According to the prudent Suggeſtion of the fifth Reaſon in Mr. *Angies* Anſwer.

This

This was the first Case.

The second Case was about Presence at Common-Prayer, which I the rather insert, to testifie his Judgment and Principle in that Case.

The Case was represented from an unknown Person to us, in these words, *Jan.* 10. 1662.

The grounds of my dissatisfaction concerning the Common-Prayer, are,

1. The ineffectualness of forms upon my heart. Tho I do not deny the lawfulness of forms, nor Question the experience of others in this or other forms; yet I will say, That tho I have to the utmost endeavoured to benefit my self by the several forms I have been necessitated to hear in publick and private; yet I could never get any impression made on my heart thereby, tho I have (as much as I could) removed prejudice; yet they have been so to me, as if I had had nothing; and this I have observed in my self in several tempers of Spirit, as Joy, Grief, Fear, *&c.* Nay when my heart hath been in the best frame, and most sensible, then have they been worst of all unto me.

2. As to this form, my prejudice is so great upon several accounts, that I have no hope of good by it, as having been bred up under its plenty, and tired with its empti-

emptineſs, and yet ſurfeited of it; where-by it hath the ſame effect that ſuch meats have, on which we ſurfeit; which beſides nauſeating, neither have I had any good by it, but much hurt many ways.

3. I cannot hear it without ſin; when I have been ſurprized with it, it hath inſtead of ſtirring up Graces, raiſed Paſſion, and ſuch Anger, as hath forced me out of the place; and if it be Worſhip, it ſhould be attended upon as Worſhip, and the heart go along with it; which if it do not, muſt not be attended. I find upon the view of my heart at Night, that I have contracted guilt in my not joyning cordially in Gods Worſhip, and getting good by it; and by hearing it, increaſe my ſin.

4. The influence that my intent of hearing it, had upon my heart, which I ſhall relate ſomething of, tho ſhort of what it was. Being in another Country amongſt my Friends, I was ſomewhat troubled what to do; but the Miniſter being of my acquaintance, tho I could not prevail with him to forbear it while I was there; yet he promiſed me to read very little, which did pretty well ſatisfie me; but when I heard the firſt Bell in the Morning, I was ſomething ſad to think what a Snare I was come into; but when the next Bell gave notice, I (being in ſecret Duty) was carried on by ſuch trembling and terrors, with anguiſh of Spi-

rit,

rit, that I was forced from the Duty thereby, striving to satisfie my self with arguing the Case; but the more I did strive, the less I prevailed; my weeping and sighing was so extream, that I thought my heart would have broke. Oh! how was I troubled that ever I set my foot out of doors to come to that place to sin! nothing but sin, and sinful compliance, could I think it to be; and this was much set upon my heart, that if I did hear it thus, I should never have peace in my Conscience more; and the consideration of that great loss by sinning against light, did much increase and aggravate my perplexity: I called in a godly kinswoman, and shewed her of my trouble; we both considered, whether it might not be a Temptation, but could not find it so; she said if it were a sin in me, my staying from it would occasion more; that the Lords day would be profaned by the wrath and bitter words of a Superior. But while I could get no satisfaction, they stayed for me; my neareſt Relation bad me never go, except I was better satisfied; several Messengers were sent by some, that it seems would not go without me; so to satisfie them I went, but did not hear any of it; I wish it were (but it is not possible) for me with my Pen to express what I felt in my Spirit in this half hour: No, my Tongue is not able to utter it, and still its fresh upon my thoughts of conforming in this

this thing, its brought to my remembrance, I am (as it were) bid to remember my terrors at ſuch a place, on this account.

All this put together, and duly conſidered, theſe Queries I make.

1. Whether I ought to hear it, as ſome preſs, that it is a ſin to forbear? or whether it be not ſinful in me to hear it? Or whether I may ſometimes, as ſeldom as I can (to avoid the penalties) hear? Or,

2. Whether upon theſe accounts of my forbearance, I may comfortably ſuffer what may be inflicted, and expect ſupport? Or,

3. If you grant the hearing, whether may it be heard as ſomething by the by, without giving much attention, or with imploying my heart with other thoughts and Ejaculations more edifying?

Thus have I ſtated my particular Caſe, owning many Arguments that others uſe, keeping only to my own caſe, which may differ from others, not judging what's fit for others to do, or cenſuring them for what they do; and I ſhould never have put the Queſtion upon this, but upon 2. accounts. 1. Becauſe divers ſay, it is ſin not to go; and then my Caſe is ſad, that muſt ſin either way. 2. The other reaſon (which was firſt in my thoughts before I ever heard, or thought any would have held it a Duty to hear) whether I could comfortably ſuffer

in such a cause? Thus I must say, I have not been without many serious thoughts about it (sin I would avoid); Prayers and Tears, and not trouble, I find in my Spirit upon forbearance, tho I diligently observe, and I have such a Conscience that will not let me run on in the least sin, but would be telling me oft of it, without leaving me till I have left it, at least, endeavoured and prayed against it; neither do I find any convenience in staying away; but the sending, and waiting in expectation till that's done, and loss of the Scriptures which I read at home, at the same time; that of separation weighs not with me, it being not total, but only from that which is questionable with me, whether it be Worship, and coming to Singing, and publick Sermon, Prayer: however, it is some comfort, that Mr. *Ball* calls them, *Our Brethren of the Separation.*

Dear Sir,

The Case you sent me enclosed, calls aloud to the Father of Mercies, and all his Children for compassion and relief, which in his own time he will manifest through our Lord Jesus Christ. According to your desire, I shall by the favour and assistance of the Father of Lights, freely communicate to you my thoughts in this sad Case.

I do not apprehend any ſolid Argument to convince the Conſcience in the grounds of diſſatisfaction, concerning hearing Common-Prayer mentioned in the Paper. Not in the firſt, ineffectualneſs of forms upon the heart. 2. No hope of good by this. 3. She cannot hear it without ſin. 4. The influence the intent of hearing had upon her heart. To make theſe firm grounds for conſcience to reſt and act upon, muſt be proved, That ſet forms in their own nature are the proper cauſes of the grievances mentioned, which the judgment of this good Woman doth not deny in the firſt ground, *viz.* I do not deny the lawfulneſs of forms, and the Paper it ſelf doth clearly manifeſt their natural cauſes. I conceive therefore with ſubmiſſion, that there is much of ſtrong temptation in the Caſe propounded, which hath met with a double great advantage. 1. The Irreſolution of the judgment touching ſet forms, whether they be lawful or unlawful, obedience or ſin; for tho there hath been ſome apprehenſions of lawfulneſs, as in the firſt ground; yet the reaſons have not been of ſuch weight as to bring the Scales of the Judgment to the ground in the caſe of lawfulneſs, and there to hold them; but they have been wavering, and by the ſtrong touch of diſſatisfaction to forms, the Scale hath been hurried down on the ſide of unlawfulneſs, and fixed there, which is the

true cause of so great trouble mentioned, in and for hearing Common-Prayer. Because the good Woman hath been drawn by some external motive to act contrary to the present Sentence of Conscience, or at best with a doubting Conscience, which makes an action lawful in it self, unlawful to him that doth it, *Rom.* 14. 5, 14, 19. The second great advantage this temptation hath met with, is a strong prejudice deeply rooted in the affection, and by length of time nourished, and grown to that strength, that it is become like an old grown disease, too strong for the Physick made use of; so that when any thing of reason is offered to the judgment tending to the health of the Soul in this Case, prejudice in the affection (like distempers in the Stomack) doth rise up and forcibly reject it; this is too manifest in the second ground, and is the cause of what's expressed in the third.

The remedies which by the blessing of God will be effectual to this good Woman, must be suitable to the advantages given to temptation, and such as may take them away. As 1. to endeavour in the use of Gods means, with dependance upon him, to resolve the judgment, concerning the lawfulness of joyning in forms in such Societies where God calls us to attend upon his publick Worship. To this end I conceive there is sufficient light and weight of Reason, in Mr.

Mr. *Ball*'s judicious Tryal of Separation; but that will not be enough, unleſs the mind be prepared by Prayer, for the guidance of the Spirit of Truth to receive that Light, and by ſerious Meditation it prevail to ſcatter that darkneſs which cauſeth doubts, and to dwell there as a guide; this alone will Anſwer all the Queries. If publick Worſhip be lawfully performed in that way, then it's a duty to joyn, and the heart muſt be kept with all diligence, that the way of Communion between God and our Souls be not ſtopt. 2. The cure of the old grown diſeaſe of Prejudice, will need the skill of the heavenly Phiſician; the cauſe of this Prejudice was the inward Corruption of the heart, which would not ſuffer to take pains in Gods way, but inclined to ſlightneſs and wearineſs; this corruption was much advantaged by the neglect of it at firſt, and want of clear Conviction in the point of ſet-forms, which was its ſhelter, together with an opinion of ſerving God better. The means of cure muſt be gradual, to diſcern the Corruption of heart which lies at bottom, the neglect of it ſo long a time, the advantage given to it, to lay them to heart, humbly to confeſs them before the Lord, to crave pardon through the Blood of Chriſt, through purging of the heart, and ſetling of the judgment, which obtained prejudice will be prayed out, and

the heart and head return to ſoundneſs. Whileſt this cure by the bleſſing of God is in working, ſpecial care muſt be taken to prevent Relapſes, by acting with a doubting Conſcience.

Beſides, the main ſpoken to, I obſerve ſome ſubtil Temptation inſinuated, *viz.* 1. That when the heart hath been in the beſt frame, and moſt ſenſible, they have been worſt. 2. Find no trouble of Spirit upon forbearance; no wonder, whileſt the judgment is unreſolved, ſo great a prejudice remains, and an apprehenſion of ſin in joyning. 3. Find no inconvenience in ſtaying away, but ſending and waiting till that's done, and loſs of Scriptures, which we can read at home the ſame time. Is loſs of part of the publick Prayers of the Church, no loſs? and is private teaching to be compared with publick reading by an Officer of the Church, when they ſtand in competition? *The God of peace bruiſe Satan under our feet ſhortly.* Rom. 16 20.

Sir, I have made it my firſt week-days work to anſwer this Caſe; and hearing of this Meſſenger, have ſealed it up, which will neceſſitate your trouble of procuring me a Copy at your leiſure; for I want time to tranſcribe, and am too weary; if your thoughts differ from mine upon the Caſe, deal freely with me. The Lord accept and bleſs our poor endeavours; remove all ſtumbling-

ſtumbling-blocks, and give light and peace to his dear Servants. Pray for

Yours, John Angier.

Other inſtances I might add, that his Counſel was asked in many important Caſes, and his advice was ſavoury, and uſually ſafe, being grounded upon the Word of God, having the advantage of an holy heart, a clear head, and long experience; one only I ſhall ſubjoyn, of his advice to a Miniſter, who deſired his Counſel about removing to another place of more advantage for the World, and greater probability of doing good. His Anſwer by Letter, was in the Negative, ſaying, I bleſs God that ſuch temptations do drive you and your people to God the eſtabliſher of *Zion.*——It was an Expreſſion of Dr. *Tuckneys* to me, *It is ill tranſplanting a Tree that thrives in the Soyl.*——Think upon our Saviours Speech, *When I ſent you without ſcrip or ſtaff, lacked you my thing? and they ſaid nothing:* Be not ſolicitous about your means, or the certainty of it; but ſet your Soul to the work, and Gods ſecret ſhall be upon your Tabernacle.—— The Miniſter fixed his ſtaff where he was, according to Mr. *Angiers* Example and Advice, and never repented it.

Thus I have briefly given an account of Mr. *Angiers* ſolid and grave Anſwers to ſome Cates of Conſcience, and but a ſmall taſt; for it were eaſie to fill a Volume with his various Letters upon like occaſions, to ſeveral Perſons.

I Haſten to the part he acted upon the Stage of this World, in the laſt Scene of his Life, I mean in his Sickneſs, the gracious words that proceeded from him; for as he lived, ſo he died; his diſcourſes were Holy, Heavenly, Miniſtring Grace to the hearers. *His mouth ſpake wiſdom, his tongue talked of judgment; for the law of his God was in his heart.* The nearer approaches he made to Heaven, ſtill the more he breathed of Heaven; and tho many, yea, moſt of what he then ſpake, eſcapt the memory of Spectators or Byſtanders; yet ſome gleanings they committed to writing, which are as follow.

Pſal. 37. 30, 31.

Upon *Thurſday*, *Auguſt*, 16. 1677. being in a ſhaking fit, he was more free in diſcourſe, than ordinarily he had been, and ſaid, I find my ſelf weak and feeble, and now think as much on my dear Wife, as at the very firſt; but God took courſe to wean me by her long Affliction. To a Mother he ſaid, *Be not ſharp or raſh with your Children;*

dren, leſt their affections be alienated; when they commit a fault, ſtay a while till your anger be over, and then counſel and admoniſh them, maintain love in them, as well as your authority over them.

If it pleaſe God, I could be glad to live to ſee the good of the Church, and of my Children; if not, I ſhall dye in the faith of it, that God will remember them when I am gone, it may be then they will bethink themſelves, when they have not me to depend upon. God can ſoon alter their temper if he pleaſe.

To a young Woman that lived in his Family, he ſaid, As you have lived here many years, and by Gods help have been of ſome uſe, I am glad you are to be diſpoſed of unto ſo good a Family that have been Children of the Covenant, *for the mercy of the Lord is upon thouſands of them that fear him*; and though you may meet with afflictions, yet I hope God will do you good, and help you to bear them; this was a true prediction; for God laid an heavy hand of affliction upon her husband, and then pluckt him away by death, under ſome aſtoniſhing and aggravating circumſtances, known to the neighbourhood, yet God ſupported her very graciouſly.

Concerning himſelf he ſaid, God hath made my condition comfortable in the World; I have lived comfortably, and have

kept

kept that which my Father left me; he left me a good Portion, thinking (it may be) that I should never be likely to get much in the world; and I have left it (or what is equivolent) to my Children, and if they make it away, the will of the Lord be done. This is my comfort, I have left no means unused, that I thought might be for their good; and it may be, God may bring them into straits, when I am gone; and when he hath brought them into the wilderness, speak to their hearts.

My good child *Betty*! God took away poor *Betty*! but why should I call her poor? She is rich, being with her best friend: I have had much grief for the loss of my dear Wife, she was dear to me, but her happiness I could never yet envy.

God hath in some measure given me an humble heart, and hath helped to carry humbly in my place, to Children and to servants; let God have the Glory, in whom alone I have comfort.

One said to him. Sir, what do you apprehend of your self? he said, I know not, but I have lived almost two Years above the age of a man; and if God have any further work for me to do, he will recover me; if not, why should I desire to live? I have taken great pains all my life, and never desired to live an idle life, or a life of pleasure, *But for me to be with Christ is far better*;

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henceforth is laid up for me a crown of righteouſneſs, which the Lord the righteous judg will give me.

His next fit was on Saturday, *Aug.* 25— Being very reſtleſs, one asked him where his pain lay? he ſaid, no great pain, but heat is pain enough; he asked what time a day it was? they ſaid ten a Clock; he ſaid, the day went ſlowly on, when one is ſick; but when well, we think time goes too faſt.

At another time he ſaid, God hath ſet back the time, as in *Hezekiahs* days; but ſaid he, if I could go to Chappel to morrow, I ſhould think all well; but I have no hope of that: *But if God have a favour to me, he will bring me back, and ſhew me both it and his holy habitation; if not, let him do as ſeemeth him good:*

His Daughter coming into the Room, he ſaid, Oh that I could ſee my Children walking in Gods ways and fear! if I could ſee my Son, his Wife and Children, minding the beſt things, and walking with God, I could dye with comfort. I could much deſire I could live to ſee it; I have Prayed and long waited for Gods Salvation: *And thou Solomon, my ſon, know thou the God of thy fathers, and ſerve him with a perfect heart, and with a willing mind, for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts; if thou ſeek him, he will*

be

be found of thee; but if thou forſake him, he will caſt thee off for ever: 1 Chron. 28. 9.

Aug. 27.—Early in the morning, after a reſtleſs night, and many weary toſſings, being unable to lye ſtill, he ſaid, my ſtrength is ſpent; and added, I may ſay as *Hezekiah*, *I am oppreſſed, Lord undertake for me*: Iſa. 38. 14.

To his couſin he ſaid, We muſt not decline Gods ſervice for difficulty.

Upon Tueſday, Mr. *Conſtantine*, (a worthy Miniſter) coming to viſit him, he deſired him to Pray with him; and being asked whether it was not fitter for him to pray for him in another room, becauſe the Phyſitians adviſed him to forbear company; he ſaid no, but let him pray with me; yet to prevent tediouſneſs, he told them this paſſage of Mr. *Horrocks* (which he had oft mentioned in his health) When Mr. *Horrocks* was ſick, Mr. *Angier* came to viſit him, juſt as Mr. *Pike*, (another honeſt Miniſter) was gone out from him; Mr. *Horrocks* ſaid, Mr. *Angier*, you muſt pray with me; but Mr. *Pike* hath kill'd me with a long prayer. When Mr. *Conſtatine* was gone, Mr. *Angier* ſaid, In ſickneſs we are willing to ſend for the Phyſitian of the Body, and ſhould we not ſend for the Phyſitian of the Soul? Miniſtets are the Souls Phyſitians; we need their help.

That

That night he desired that *Jam.* 5. 13. to the end, might be read; and when it was read, he said, Physitians of the body say, let not the Minister pray with the sick; but the Apostle saith, *is any sick among you? let him send for the elders of the church.* When prayer was done, he said, what a mercy is it! my understanding is as good as ever in all my life; one said to him, Sir I think you understand every thing well, but your own weakness; he answered, I am sensible of weakness and weariness, and burnings: but what a mercy is it that tho *my bones are vexed, my soul is not sore vexe* also, as *Davids* was! I bless God I am not afraid of death, yet what I may be I know not: Satan may tempt me when his chain is lengthened. One said, No doubt, you will not want peace; he answered, I know not that; tho Satan could find no sin in our Saviour, yet he may find matter enough in me; and added, that he had not in his health been altogether free from Satans Temptations, he had met with his Temptations both in a marryed and single condition.

The same night while one rubbed his feet, he said, what a wonderful mercy is it, that the great God should think upon, and bestow his love upon such a poor worm as I am. This he spake weeping; then said he, I die, but God shall be with you, saying, I cannot leave you a greater comfort than the gracious presence of the great God: he then

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added. *Bleſſed and holy is he that hath part in the firſt reſurrection, on ſuch the ſecond death hath no power*: His feet being cold, and ſweating, one rubbed them; he ſaid, my body is weak and feeble, an old tree will ſoon wither, but it muſt be cheriſhed, and be tenderly cared for, as well as the Soul; for it is *the Temple of the Holy Ghoſt*; and doth keep in it an immortal Soul, for a while.

Altho the pangs of death were on him; yet he ſaid, Bleſſed be God, I feel no pain, but your cold hand; I would wait on God for a little ſleep. Lord I wait on thee, remember thy covenant, and thy word to thy Servant, which I have hoped for, and it hath been my ſupport and ſtrength in mine affliction; and through thy ſtrength I have been doing thy will, and endeavouring to keep thy commandments, altho in much weakneſs; now Lord own thine own ſervant, do thine own work, make good thy own words; I believe in thee, I hope and wait for thee; hear the Prayers of thy ſervant, come Lord Jeſus.

Then ſaid he, I love Chriſt, and he loves me, and there's no love loſt betwixt us; I am his, and he is mine, and my deſire is towards him.

One being preſent with him from *Manchester*, he asked of all his friends and acquaintance there, and deſired to be remembred

bred to them, charging them to live in love and peace; he ſaid, intreat them to pray to God for me, and that will do me more good than their preſents; and being told that many of the people of God were praying for him, he ſaid, Who am I a poor creature, that Gods people ſhould be ſo concerned for me! I fear leſt they ſhould offend in being too earneſt with God for my life, for who knows but the Lord may hear prayers, and may bring me back from the greve, as he is wont to do?

Afterwards he perceiving that others did ſuſpect his death, he deſired the 48*th* of *Geneſis* is to be read, where (ſaid he) old *Jacob* bleſſed his Sons, and the 49. Where after he had ſpoken to them by a Spirit of Prophecy, *and commanded them, he gathered up his feet into the bed, and yielded up the ghoſt, and was gathered unto his people.* And when they had done reading, he ſpake to them one by one, and prayed for a bleſſing for them; kiſſing the Children, he took leave of them, and deſired a Pſalm to be ſung, and he ſaid, ſing it chearfully (*Pſal.* 45.) It contains Chriſts love to the Church, and the Churches love to Chriſt. *Gen.* 49. *v.* 33.

Then he appointed his Grandſon to read a Chapter, (*Jer.* 23.) it concerns, ſaith he, ſlothful Shepherds, Gods Soul abhorred them, and he will curſe their labours, *they ſhall not profit the people*; they are fit for

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no uſe; adding, God will make a Beſome, and ſweep all ſuch out of his houſe; no man, ſaid he, will have a tenant that will not Till his land, but let houſe and ground go to ruin: God will take ſpecial care of his houſe.

Then he ſaid, *John*, take counſel at your beſt friends, they will give you good Counſel, and ſet you good Example; meddle not with wicked, light, and vain perſons: remember the words of your dying Grandfather; then he deſired the 14th of *John* to be read, concerning Chriſts ſending the Spirit.

Then he prayed earneſtly for the Church, that God would hear the Prayers of his people, and return to theſe nations, and ſet at liberty his Miniſters and People; Oh, ſaid he, that God would magniſy the riches of his Grace, for his poor Church, for the ſake of Chriſt, for we are an unworthy people; but thy Son dyed to purchaſe the pardon of ſin, and reconciliation, and is ſet at thy right hand, pleading our cauſe; Father hear him, for us, and be at peace with us. Remember what hath been done and ſuffered for reformation, and the precious Blood of thy Saints, which hath been ſhed, this is the ſeed of thy Church; remember the prayers of ſuch as are now with thee, and of ſuch as are yet alive, in the behalf of their ſeed, and the ſeed of thy Church, and

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ſetch in ſuch as are going aſtray from thee, and put a ſtop to their courſe of ſin; rebuke that profane ſpirit that is gone out in the Nation; revive the work of reformation, of tenderneſs of conſcience, and brokenneſs of heart, that ſometimes thy people have had; remove the hardneſs of heart, and that lukewarm frame of ſpirit that hath ſeized upon us: return, O Lord, to the many thouſands of thoſe that are ſeeking thee in theſe Nations; how long, Lord, wilt thou be angry with thy people in theſe Nations, and deny to anſwer their prayers? O Lord, thy poor people have been many years pleading with thee, for the Kings Majeſty; make him indeed a *Joſiah*, a Nurſing Father to thy Church; make him a terror to evil doers, and an encouragement to them that do well; Father, thy people are waiting on thee, when wilt thou return to thy poor broken ſcattered flock? Lord humble them for ſin that hath provoked thee to this great heat of thy wrath; thou haſt mercy in ſtore, and waiteſt to be gracious, but we are not fit for mercy; But Lord, make thy people fit; thou haſt bid *us ask what we will in thy ſons name, and thou wilt give it.* Lord encreaſe our faith, and work for thy great Name, and thy own Glory; advance thy Sons Kingdom, and bring down the Kingdom of Satan; purge and purify

thy Church, but deſtroy it not; thou haſt appeared for thy Church many times when it hath been very low, and thy people have ſinned grievouſly againſt thee, as we have done; and thereby brought themſelves into ſtraits, yet thou haſt heard their cryes, and wrought for thy name, that it ſhould not be polluted. *Zion* lyes in the duſt, thy Church is ſore broken; many of thy ſervants are gathered to thy ſelf, they are not to be ſeen or heard any more in the World; their prayers are ceaſed that ſtood in the gap, to turn away thy wrath from us. Lord revive converſion-work; let not the Womb of thy Church be barren and unfruitful; is thy work quite done? O Lord, art thou reſolved to leave this Nation? haſt not thou many elect Souls yet to be brought in? dear Father, hear thou the Prayers of Parents for their poor Children; do not caſt off the ſeed of thy Church; let them not be as unfruitful Branches that are fit for no uſe, but to burn; Lord prevent Popery and Idolatry; let us not leave our Children worſe than our Parents left us; let there be pure Doctrine, Worſhip, and diſcipline in thy houſe according to thy mind; continue the priviledges purchaſed with the blood of thy Son, for the uſe of thy Church, which thy people

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ſtand in ſo much need of, that we and our poſterity may praiſe thee, and future generations may ſet their hope in God, and declare what thou haſt done.

And for the Congregation, he ſaid, Thine they were, and thou haſt committed them to me, thy poor ſervant; for this 46 years I have been labouring among them; according to my poor ability thou haſt beſtowed on me I have endeavoured to bring them over to thee; now I am no more to be with them; Father I commit them to thee again, as I have done many a time; take thou the charge of them, ſee to them, provide for them; double thy ſpirit on thy ſervant; bleſs his labours among them, let many Souls be brought into thy Kingdom of Grace, and made fit for the Kingdom of Glory; let thy word abide with them; Lord, tarry with thy people here, ſend down thy Spirit ſo freely, ſo plainly, ſo fully—theſe laſt words he often repeated.

Theſe were the workings of his gracious heart, vented Godwards in Heavenly ejaculations, and utter'd in ſuch broken expreſſions; he was reſtleſs, and in ſeveral poſtures; one ſaid, Sir, are you not ſore pained? he ſaid no, bleſſed be God, I feel no pain, but the fleſh will ſtir.

On

On *Wedneſday* Night, about two a clock *Aug.* 29. 1677 he begun to ſpeak after this manner.— I commit my ſelf into the hands of that God, who gave me my being, who hath been a good God, and a loving Father to me, and into the hands of Jeſus Chriſt my Saviour, who loved me, and gave himſelf for me, and bare the burden of my ſins; and into the hands of the Holy Spirit, who hath ſanctified me throughout in Soul, Body, and Spirit.—And for my Children that have been a great grief of heart to me, that have been very ſinful; good Lord pardon their ſins in the Blood of thy own Son.—For my Son that hath greatly played the Prodigal, hedg up his way with thorns, and make a ſtone-wall, bring him into ſuch ſtraits, that he may begin to bethink himſelf, and ſay, In my Fathers houſe is Bread enough.—That at laſt he may return.—For my Childrens Children, Lord I commit them into thy hands, and all my dear Friends and their Children.—And for my People whom I received from thy hands, to take care of, and inſtruct, to Preach thy word unto, and pray for, Lord thou knoweſt, in ſome meaſure of uprightneſs of heart I have done it, and in ſome meaſure my life hath been according to my doctrine.—Lord forgive the ſins of my life, the ſins of my miniſtry,

and

and the ſins of my People.— I deſire to bleſs thee for what good thou haſt done by my Miniſtry among them, and for thoſe Souls thou haſt already brought into Heaven.—And now Lord, I commit them into thy hands, who art the chief ſhepherd, they are thy flock, help them to live in love and peace; Oh that ſtrifes and contentions might ceaſe.—And thou who haſt kept an open door for thy people in this place, when it hath been ſhut elſewhere for a long ſpace; Lord keep it open ſtill, until thou ſhalt open the reſt.— Oh, remember thy Miniſters. Take care of them,—provide for this congregation; and if thou ſhalt incline the heart of my Kinſman to ſtay amongſt them, (who hath been trained up in my Family for theſe ten years, and they have known his manner of life, his Doctrine, his parts, and abilities for the Miniſtry)— if thou ſee it good, make way in the heart of thy ſervant *H.* And thoſe that have power in this place, to uſe their endeavour, that he may continue here.—This is my deſire.—Lord remember thy People in theſe nations,— Papiſts are ſtriving, and ſome of the meer formaliſts care not what becomes of the Proteſtant intereſt.- If Popery comes in like a flood,--Lord put a ſtop to it. Yea, put an end to it.—Stir up the heart of our King, and the King of the *Swedes*, againſt the Whore

of *Rome*, that thinks ſhe ſits as a queen and is no widow.——Oh ſtir up the ten Kings againſt her ——

Then he added a requeſt for accommodation of a difference betwixt two perſons (whom he names) in his congregation, that he might ſee it healed before he die— And for ſome others that had made defection in practice, and were fallen off to looſeneſs, and vain company-keeping, who were children of Godly Parents, that at laſt God would bring them home by ſound repentance.—— Concluding, he begs that the Lord will bring down ill houſes of iniquity, meaning Alehouſes.

He added that night——*Whilſt we are at home in the body, we are abſent from the Lord; but when we are abſent from the body, then we ſhall be preſent with the Lord, therefore we labour.*——

The juſt ſhall live by his faith.—

Read we the 20*th* of *Acts* where *Paul* ſent for the elders of the Church of *Epheſus*, and gave them charge, and took his leave of them.

Read the 1 *Theſ.* 4. 12 to the end; adding, It is a great priviledg, *that the dead in Chriſt ſhall riſe firſt, and be with him*, before they that are alive at his coming ſhall be changed.

Thus his Holy Soul mounting upwards by gradual aſcents, breathes out its ſelf into the

the boſom of God, being mellowed and ripened for Glory. In all theſe we may take notice of, 1. His publick-ſpiritedneſs, ſtill his heart was carryed out for the Church, *No man like-minded, who naturally cared for the ſpiritual ſtate of ſouls, and of Sion.* 2 His hatred of ſin, Love to Holineſs, Righteouſneſs, Peace, and earneſt deſires to promote the intereſt of Chriſt, living and dying, at home, abroad. 3. His ſweet ſerenity and compoſedneſs of Spirit, looking this grim ſerjeant of Death, the King of Terrors, full in the face without amazement, meeting it as his friend, giving him poſſeſſion of his Fathers houſe. 4 His endeared love to the word of God, delighting to have it read, ſounding in his ears, and tipping his tongue with Scripture-Language, becauſe his heart was throughly drencht therein. Thus this Holy man lived, and thus he dyed; thus he believed, thus he Preached, profeſſed his hopes of a life to come; and thus he entred into his reſt, and poſſeſſeth that purchaſed and perfect inheritance; who would not thus live! what Atheiſt would not thus dye! however a carnal heart may poſſibly ſay as that wicked Roiſter who with his companion viſited dying *Ambroſe*, and hearing his Holy diſcourſes and confident welcoming approaching death with comfort, he turns him to that ſwaggering Ruffian, ſaying, Oh that I might live with thee, and dye

Phil. 2.20.

with *Ambroſe*! and thus could *Balaam*, *Num* 23. 10. that deviliſh Wizzard, and covetous conjurer, ſay, *let me die the death of the righteous, and let my laſt end be like his*, [*Heb.* Let my Soul or my life be with the Righteous] but they that would follow this bleſſed Saint into the upper region, muſt enter in at the right door by ſound converſion, and go forth, and go on in *the foot-ſteps of the flock*, travelling gradually in the paths of ſanctity, till we advance to the mount of God: and tho it be a rare thing to follow theſe Worthies, [*paſſibus æquis*] with ſuch long ſtrides, and quick motion; yet ſincerity in our ſetting out, diligence in purſuit, and perſeverance in holding on to the end, may by the bleſſing of God bring us to the goal and garland of Glory; and tho we cannot attain the exploits and honour of the firſt three of King *Davids* worthies, yet may we be faithful ſouldiers in this noble Army of the *followers of the Lamb*, at laſt the Crown of Glory may be by the grace of God ſet upon our triumphant heads; and if there be degrees of Glory, yet the leaſt veſſel ſhall be filled, and the meaneſt Saint ſhall be fully loaden with that exceeding and eternal weight of Glory: for ſuch and ſo great is that joy, that it cannot enter into the moſt extenſive and capacious receivers, but they muſt enter *into their Maſters joy*; as if ten thouſand millions of Bottles

tles of different ſizes were caſt into the vaſt ocean, they would all be abundantly filled; ſo every Saint ſhall ſay with *David*, Pſal. 17. 15 *As for me I will behold thy face in righteouſneſs; I ſhall be ſatisfied when I awake with thy likeneſs.*

Nor is it difficult for an Angelified Soul ſet at liberty from the priſon of the fleſh, to ſoar aloft with ſpeed into theſe celeſtial regions, eſpecially having ſuch a royal guard of Angels to attend it, tho it is ſaid that from Earth to Heaven it is an hundred and ſixty millions of miles; yet how quickly and ſafely can that bleſſed Convoy convey it into the preſence-chamber of that Glorious King? Oh how well did this gracious Soul know the way thither, where he had been dayly viſiting the great God by faith and prayer; he was not a ſtranger to the laws of that Country, nor unacquainted with the manner of that Court above; but as he walked with his God, and was joyned to that heavenly ſoicety; ſo doubtleſs he kept up ſome communion with thoſe bleſſed ſpirits above, as they have an ineffable way of intercourſe and correſpondence amongſt themſelves; yet have we no Scripture ground to pray to, or expect anſwers from them; happy they that have faithfully improved their gifts and graces whileſt converſant below; remember their dying ſpeeches, and imitate their lovely lively examples.

It

IT might now be expected that I ſhould further unfold *Elijahs* Mantle, by recording thoſe pithy and pertinent Speeches that dropped from him. But as that hath been occaſionally rehearſed already, in the preceding Narrative; ſo I fear thoſe that were converſant about him, were not ſo obſervant of thoſe gracious words that proceeded from him in his health, as in his ſickneſs; otherwiſe we might have inriched the world with ſome uſeful and Holy obſervations, ſuitable to ſeveral occaſions, ſacred and civil.

1. An eminent Divine took notice, that Mr. *Angier* ſaid, he would not be rich, or that he wiſhed not to be rich, or have his Relations rich; nay, that he was really afraid of it; probably reſpecting it not, mentioning that of the Apoſtle 1 *Tim.* 6. 9, 10. or that *Prov.* 30. 8, 9.

2. Again, he uſed to obſerve, that Religion was moſt in the Country, rather than Towns and Cities: or that ordinarily the power of Godlineſs, ſimplicity, ſincerity, are found among Husbandmen rather than tradeſmen.

3. That in Cities, Towns, and among the trading part, there was much exceſs in diet,

diet, apparel; that they ſpoiled their bodies. and were leſs ſerious in diſcourſe, and laborious in their callings.

4. That he did not judg it fit to call any Gentlewoman, Madam, except ſhe was a Lady indeed; adding, that men never called women, Madams, but ſince they loved other women better than their wives.

5. Again, he uſed to ſay, there is nothing wherein Godly perſons are more apt to miſs it, than in the buſineſs of Marriage, both upon their own account, and their Children.

6. Again, he uſed to ſay, it's an hard matter to ſee another bleſſed with ſucceſs in his Miniſtry, and our own labours blaſted, and not to grudge or be diſcontented thereat.

7. Again, if God will help me to take care of my duty, I will leave him to take care both of my maintainance, and of the fruit of my labours.

8. He ſaid, when perſons have laid their dead relations, or friends, in the grave, they ſay, they have been performing the laſt office for them; but they are miſtaken, for they have yet ſomething to do for their names or poſterity.

I cannot at preſent call to mind any more, tho this muſt be imputed rather to our non-obſervance than to his barrenneſs; yet there is ſome paſſages that I meet with in the life

of

of *David Chytreus*, a *German* Divine, that are ſo pat to the frame of this holy mans Spirit, and conſonant to his ordinary language, that I ſhall conclude this Narrative therewith: *ſumma me a ſapientia eſt, quod ſcio me nihil ſapere, &c.* The chiefeſt part of my wiſdom is to know that I want wiſdom; nor do I expect to receive any thing upon the confidence of my own underſtanding, but I ſtill fetch both counſels and reaſons of all that I am to do from God alone; and keep my ſelf within the limits of my calling; the ſum of my piety is, that I dayly acknowledg and bewail my own impiety, and would willingly be more Godly; Chriſt is the Glory and ſplendor of our name, who for us is made Wiſdom, Righteouſneſs, Sanctification, and Redemption, with whom we ſhall live to all eternity. Indeed we neither own nor deſire a glorious name, nor popular ſplendour upon earth; and if we were formerly tickled thereby, our repentance hath made us contemn it; and are taught by long and ſweet experience, and now find the comfort of it, when death approacheth, That the life of Chriſt within us, and a life to Chriſt, will afford us the greateſt comfort; tho alas too late begun, Iſa. 38. 3, 4. *Then Hezekiah turned his face toward the wall, and prayed unto the Lord, and ſaid, Remember now O Lord, I beſeech thee, how I have walked before thee in truth,*

truth, and with a perfect heart, and have done that which is good in thy ſight.

2 Cor. 1. 12. *for our rejoycing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world, and more abundantly to youwards.*

1 John 1. 7. *The blood of Jeſus Chriſt his ſon cleanſeth us from all ſin.*

HALLELUJAH.

FINIS

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